THE PRIEST

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Currente Calamo

Augean Stables

TIME Magazine's industrious reporter at the Santo hearings must have felt that he had inherited Hercules' task of cleaning up the stables as he waded through the mud and ordure thrown at anti-Communist witnesses. John Santo, whom the magazine labels "back-of-the-throne boss of the C.I.O.'s powerful Transport Workers Union," was on trial as a Communist at a hearing to determine whether or not he was subject to deportation. Witnesses were not slow to hurl most of the missives right back! But we were more interested in another aspect of the hearing not brought out by Time.

Liston Oak, writing for the New Leader, brings to light that Louis Budenz was the star witness against Santo, whom Oaks brands flatly as "a Communist who entered the U.S.A. illegally."

Against Budenz the program of vilification knew no bounds. Sacher, for the defense, tried to discredit Budenz as a bigamist. He lived with the woman whom he later married, before he divorced his first wife. Answered Budenz in perfect (and perfectly devastating) frankness, that he did so because he was then a Communist. Continues Oak, "Most Communists believe in 'free love,' disdain the marriage sacrament as 'bourgeois.' Only in the Browder period of pretended respectability did most of them bother to marry the women with whom they were living. Hence the line of attack taken by Sacher is doubly reprehensible, hypocritical, and vile."

One wonders if there were no attempts made at all to conduct a

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hearing instead of a verbal free-for-all. Justice, represented as blind, had better get ear-plugs too.

Priest's Gifts To National Shrine

SINCE priests of the United States have already contributed more than $100,000.00 towards the interior embellishment of the National Shrine at Washington, D. C., after the superstructure will have been built, they will be interested in knowing that parish collections were taken up in sixty-five dioceses up to this date for the completion of the structure, and that the sum amounted to $1,-160,000.00.

When all dioceses will have taken up the collection we are certain that more than $2,000,000.00 will have been raised in the first collection.

Since it will take another year for the architect to complete the detailed plans and specifications, it is likely that half the amount needed will be on hand when work on the superstructure is started.

A thorough inspection was made of the walls and roof of the present Cript, on which $2,000,000.00 had been spent, and it was discovered that steady deterioration is going on.

It is estimated that it will require five years to place the upper church under roof, and by that time we shall be nearing the Centenary Year of the proclamation of the Dogma of the Immaculate Conception.

This is the Centenary Year of

THE PRIEST **December, 1947** **VOL. 3, NO. 12**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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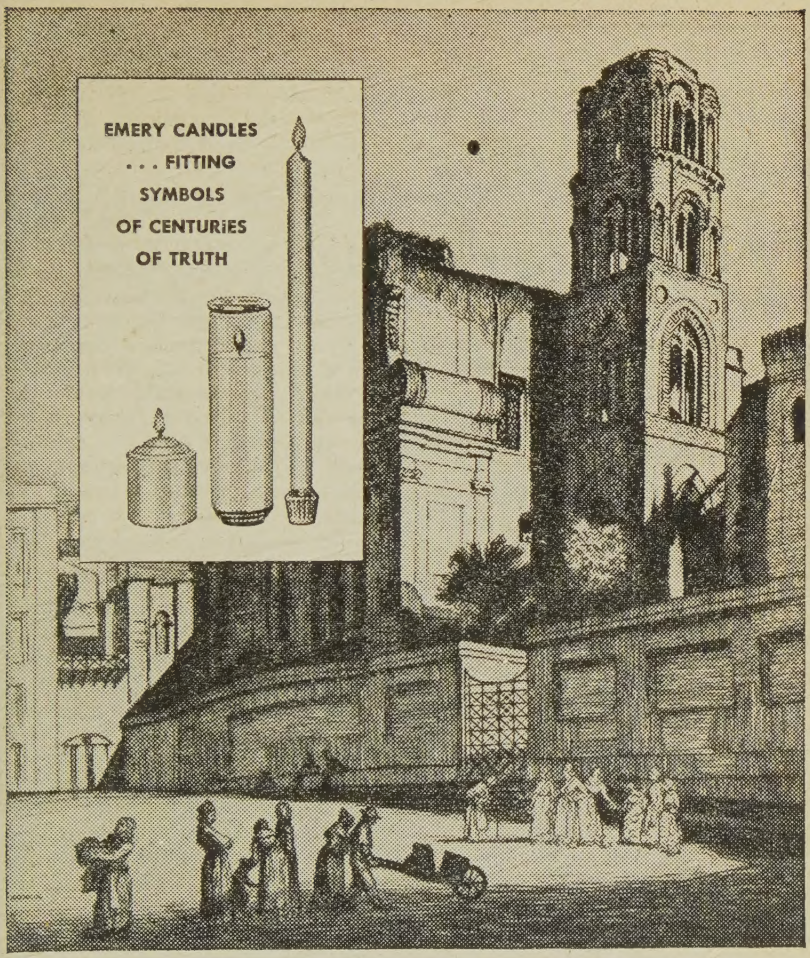

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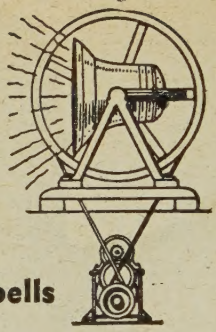

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the grant by Pope Pius IX of the appeal of the then American Hierarchy for the designation of Mary Immaculate as the patroness of this nation.

In thousands of parishes a Triduum ending on the night of the feast will be observed, commemorating the centenary of the selection of Mary Immaculate as our National Patroness. No time could be better suited to the consecration of the people of every parish to Mary's Immaculate Heart, no time better suited to prayers for the restoration of a Christian order to society throughout the world, and for the rejection by Russia of its official atheism.

Land of Promise

UP till the Civil War the Church in Tennessee had made great progress and had laid solid foundations for the future. The war was a serious set-back; followed, alas, by the Yellow Fever (the tales of heroism here are endless); and the prospect was not cheering. Yet today, judging by an article in **Catholic Missions**, Tennessee is a land of bright promise. Enormous tasks remain to be performed but opportunities are limitless if only they can be seized.

St. Augustine's Negro parish in Memphis has crowded 600 children in its school; the number could be doubled if only there were room. About 95% of the children are in Catholic schools (something of a record, we suspect) most of them through high school. But many non-Catholics are clamoring to be admitted thus to Catholic influence. God has generously blessed the diocese with native vocations and

Continued on page 944

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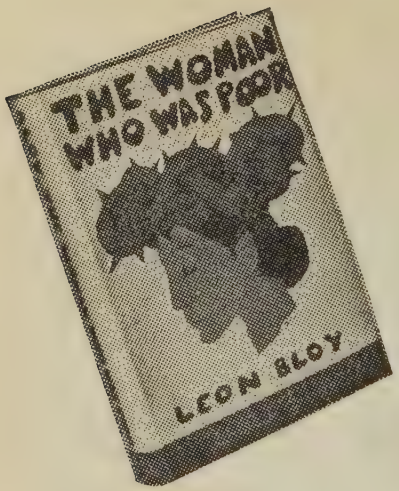

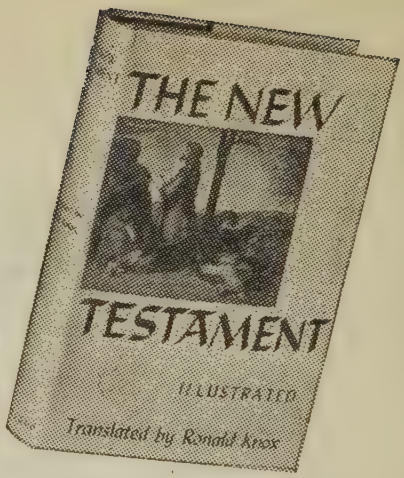

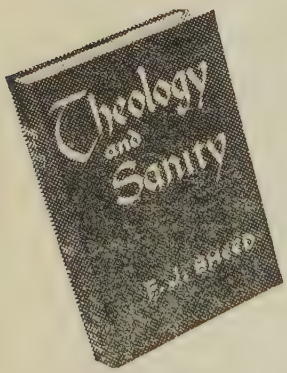

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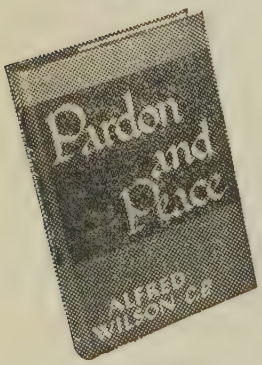

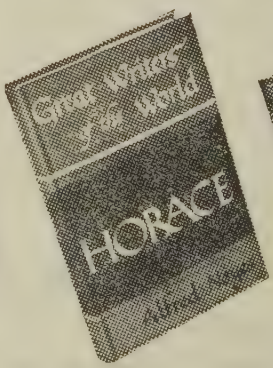

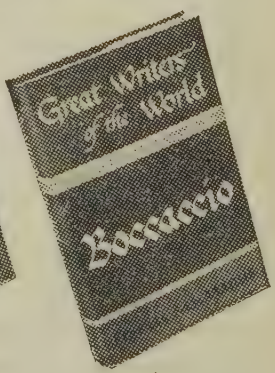

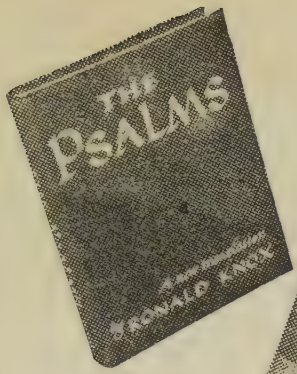

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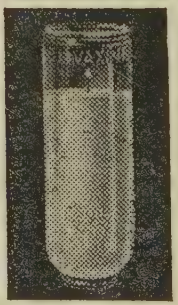

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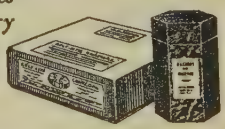

the PRIEST

VOL. III DECEMBER, 1947 NO. 12

Editorial Comment

'Changing the Course of History'

"This Lady has often changed the course of history," says William Thomas Walsh*, of "The Lady made wholly of Light," who stood on a small tree to speak to three little shepherd children in central Portugal, who before some 70,000 made the sun do strangely unaccountable, almost incredible things, who in the course of six apparitions predicted the horrors of World War II, the threat of Soviet domination, the perils which presently encompass us all—*and promised a way out.*

No one who subscribes to the doctrine of God's Providence can profess a philosophy of history which does not fully acknowledge the role of God's mother. For this have all generations called her blessed!

One thinks immediately of the increasing prominence and popularity of the titles applied to Mary, "Co-redemptrix," "Mediatrix of all Graces." "It is not a mere rhetorical flourish," says Scheeben, "but a most profound truth to say that, as she stood beneath the cross, Christ poured forth all His redeeming blood into the heart of the mother from whom He had received it, so that through her, as through a channel, it might flow over all mankind."

One thinks also of the de facto course of history: of how the rosary in untold thousands of hands proved triumphant over the subversive errors of the Manichees—errors which like the anti-theological idiosyncracies of our day would have undermined the Christian world, rotted away its foundations of private and public morality. One recalls the victory of Lepanto which broke the power of the Moslem world; shut out from the West the hordes that would have overrun it.

One thinks of Mary in American history: Columbus on the Santa Maria; the foundation of the city of St. Augustine on the feast of Mary's Nativity; Ville-

*Our Lady of Fatima, Macmillan.

marie; the invocation of Mary's protection by the early Jesuit missioners; the Calverts in *Mary*land; the selection of Mary Immaculate as our National Patroness by the Sixth Provincial Council of Baltimore.

Fittingly enough one thinks of Mary just now as the clouds gather over the world. "Say the Rosary every day," she told the children at Fatima, "to obtain peace for the world, and the end of the war." It was World War I, true; but the threat was added, "If they do not stop offending God, another and worse one will begin in the reign of Pius XI." And the threat has been fulfilled in our time.

Her Crucial Role

Hence Mary's role is again crucial: "If you listen to my requests (for the consecration of Russia to Her Immaculate Heart and the communion of reparation on the five first Saturdays) Russia will be converted and there will be peace. If not she will scatter her errors through the world, provoking wars and persecution of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated."

Of course contemporary secular and anti-clerical Portugal sneered in 1917. The Federation of Free Thinkers addressed a manifesto against "the shameful spectacle staged as a ridiculous comedy at Fatima." Some poor fellow declared that miracles ought to be handled like any other kind of transgression since they were offenses against the laws of nature!

People will sneer today. Someone is always shouting, "There ought to be a law!" only provided it be not the law of God.

In the presence of Fatima we can take one of two possible attitudes; we can dismiss the whole incident as discomforting, even embarrassing, and secretly wish we had not been bothered; or we can examine the facts calmly and dispassionately; weigh the evidence pro and con; reverently investigate the carefully documented account of the most marvelous happening of our time.

It is not, of course, within our purpose or our powers to pass critical judgment on Fatima. Our interest is rather that so well expressed by William Thomas Walsh: "I came home from Portugal convinced that nothing is so important as making known what the Mother of God asked in those apparitions of 1917 which for some reason have been so neglected, so distorted, so misunderstood. The future of our civilization, our liberties, our very existence may depend upon the acceptance of her commands."

We are then interested vitally in the fact that at Fatima Mary has promised "a way out," a way which is substantially the old Catholic way, enunciated first by our Founder: "Do penance or you will all likewise perish." We are delighted, too, as children of Mary, that this way so intimately

involves her intercession, her unique role as Mother of God; that she asks us to dedicate ourselves to the Immaculate Heart.

The movement grows apace. In 1942 in the presence of 40.000 people in St. Peter's, Pope Pius XII consecrated the entire world to the Immaculate Heart. From the little once obscure pin-point on the map of Portugal the voice of Mary has gone forth to the far ends of the earth.

In our own country, it was, we believe, the Most Reverend Daniel Gercke of Tuscon who had the honor of being the first ordinary in the continental United States to dedicate his diocese to the Immaculate Heart. Most recently at the Marian Congress in Ottawa all Canada was so consecrated. Many priests and prelates ardently desire to see our own country offered once more to Mary under this new title.

Never have we needed her material influence more than now. Russia will be converted . . .? "Russia, which in accord with the will of God holds the destinies of the East," so wrote Soloviev, famous convert from orthodoxy to true Orthodoxy, of his beloved native land (Gulovich, *Windows Westward,* Declan McMullen).

Catholic Pan-Slavism

This is Pan-Slavism made Catholic. Russia converted, he continues "will eo ipso become free to accomplish her great universal vocation, i.e., she will reunite all Slav nations and will establish a new civilization truly Christian, reuniting the characteristics of the one truth and the multiform freedom in the supreme principle of charity, which embraces all in unitv and distributes to all the plenitude of the unique good."

Today we see Pan-Slavism only as a threat, a most serious threat, as it must be while it remains materialistic, atheistic, brutal. But if Russia under the aegis of Mary *were* to be converted?

Provocative, indeed, if perhaps some think them too benign, are the words Kuhnelt-Leddhin puts into the mouth of Father Scapinelli in his novel *The Gates of Hell:* "On the one hand, you (Bolsheviks) purge us of diseased elements, and, on the other hand, you are forerunners for us of the way." Sound, indeed, his further observation, grounded in history, "That is precisely the tragedy of all heretics; they are forever doing productive work for the Mother Church from which alone they derive all their ideas, after all."

Charity impels us to pray particularly for Russia that she may once more be wrapped in the mantle of Mary. Justice, too, dictates that in the name of the West, we try to undo the harm the West has done her. For we must never forget that Communism is the vile production of a materialistic and decadent western world. It did not spring sua sponte from Russian soil. It was imported and implanted

there perforce. It is the heritage of Hegel and Marx and Lenin; in the words of Pope Pius XI, "a doctrine imposed by men often alien to the interests of the country."

The mass, the innumerable inarticulate millions of Russia, has never accepted it. If with Mary's help, ourselves reformed, we can reform Russia, sign as it were "a document of faith in Her supremacy, a loyal submission to her authority, a filial and constant correspondence to her love" (Pius XII, Broadcast to Fatima, 1946) then we can rely on the efficacy of her promise: "Peace will be granted to the world."—G.J.G.

Same Old Atheist

On the subject of atheism, Francis Bacon several hundred years ago made some shrewd observations which are as applicable today as they were in his time:

"It appeareth in nothing more, that atheism is rather in the lip than in the heart of a man, than by this; that atheists will ever be talking of that their opinion, as if they fainted in it within themselves, and would be glad to be strengthened by the consent of others; nay more, you shall have atheists strive to get disciples, as it fareth with other sects: and which is most of all, you shall have some of them that will suffer for atheism, and not recant, whereas if they did truly think there was no such thing as God, why should they trouble themselves? . . . They that deny a God destroy man's nobility, for certainly man is kin to the beasts by his body; if he be not of kin to God by his spirit, he is a base and ignoble creature."

Geography of Saints

A recent news item affords the remarkable information that at least 350 American cities have the names of saints of the Church. California, in addition to 52 cities named after saints, has 11 counties similarly named. Ranking next to California is Texas with 21, Minnesota and Missouri each have 18, and New Mexico is credited with 16. St. John is the name of no fewer than 22 cities; there are 15 named after St. Joseph and 14 apiece for St. Mary and St. Charles. Besides these there are half a dozen or more towns named after Saints Francis, George, Louis, Clair, Anthony, Michael and James. Add to these, four cities named Sacramento, two called Holy Cross, and 11 named after the Holy Trinity, and you have imposing evidence as to the part Catholics played in our national foundations.—**The Liguorian.**

Do Converts Offset Fallen Aways?

No, unfortunately, unless. . .

John A. O'Brien, Ph.D.

THE growth of the convert movement in the last two decades has demonstrated the vitality of the Church's teachings and their capacity to win the conviction of the open mind. From a total of 35,751 converts in 1926, the number has climbed to 87,430, as reported in the Catholic Directory for 1946, netting the magnificent total of 1,214,160 for the 20-year period from 1926 to 1946.

The success achieved in convert work shows that America is the mission field *par excellence.* Millions of our fellow countrymen are hungry for the bread of divine truth and will bless the day on which they are approached in a kind and friendly manner with an invitation to attend a course of instruction in the teachings and practices of the religion founded by Jesus Christ.

When one turns his eyes, however, from the inspiring procession of converts marching in solemn parade through the front door to scrutinize the rear exits, he beholds a disturbing sight. It is the spectacle of a continual exodus . . . silent, stealthy, steady. It is all the more disturbing because it is without fanfare, without any notice of intention to depart.

A careful investigation of such leakage and a frank facing of the results will cause the zealous shepherd of souls to ask: Does the number of converts offset the number of fallen-aways? With all the growth in the convert movement in the last twenty years are we registering more than, or even as much as, the gain to be expected from the biological growth of our Catholic population of some 24 millions? Is there a trickle entering the front door and a stream pouring out the rear door?

Taking Inventory

These are the questions which must be faced and answered if we are to secure a reasonably accurate appraisal of the effectiveness of the means we are using to extend the kingdom of God among the people of our land. Wise and prudent merchants take an inventory of their stock at least once a year. They weigh the effectiveness of their ads and of their various methods of merchandising on the scales of results. Then they set about to cast off the ineffective methods, to devise new techniques, and to increase the fruitfulness of the procedures which have proven worthwhile. Salesmen that we are of the gospel of Christ and of the truth that passeth all price, we must not be

outdone by the children of the world.

The basic question of this discussion, Do converts offset fallen-aways? was raised in our mind by a recent experience. We were privileged to lend a hand in the formulation of plans for the recruiting of converts and their instruction by the class method, as detailed in a precedent issue of *The Priest.* Toward the end of the period of instruction we were elated to discover that twenty-five people had definitely made up their minds to embrace the Catholic faith.

One evening when we arrived at the rectory, we discovered that the exultation of the pastor and curate had been rudely dissipated by an unexpected event. That afternoon two missionary catechists from Victory-Noll had rung the doorbell.

"Here, Father," said one of the catechists, "are the cards of the people who registered as Catholics and who reside within the territory of your parish. We have completed our house-to-house canvass of the entire city and we are now turning over to each pastor the cards of those people residing in his parish."

Disturbing Disclosures

She handed the pastor a large package of cards. Checking those cards with the ones already in the parish office yielded results that were as surprising as they were disturbing. They disclosed the presence of *hundreds of families,* claiming to be Catholic, of whom the parish had no record and . . . more disturbing still . . . of whom neither pastor nor curate had any knowledge, for the simple reason that most of these people had darkened the door of their parish Church seldom, if at all. Hundreds of families within a single parish, baptized as Catholics and claiming to be Catholics, and yet for all purposes of Catholic life and devotion, most of them might as well have been Bedouin inhabitants of the Sahara desert in far-off Egypt instead of dwelling within sight of the spire of St. Joseph's Church!

It was no wonder that pastor and curate had little appetite for supper when we called that evening. Joy over the prospect of gaining 25 converts had faded before the discovery of the hundreds who had slipped out the back door . . . unnoticed, unhonored, and unsung. It was no wonder that we found the pastor disturbed by the discovery that ten times more souls had drifted away than he or any vigilant curate would have imagined.

A painstaking analysis of the cards, turned in from the house-to-house canvass, was made by the curate, Father Vernon J. Rosenthal. We shall present a few of the high lights of his detailed analysis:

TABLE I

House-to-House Canvass

Cards received	1,043
Families and units	1,018
Baptized souls	3,198

TABLE II

Analysis of Cards Previously Registered in Parish

Cards	643
Persons	2,325
Families (both living)	555
Catholic families	493
Mixed families	62
Units	121

TABLE III

Analysis of Cards Not Registered in Parish

Cards not registered	400
Baptized persons	773
Unbaptized children	112
Total souls discovered	885
Families and units	342
Invalid marriages	112
No First Communion	80
No Confirmation	93

Please Note

It is to be noted that the survey disclosed 885 souls, of whom the parish had no record; that among these were 112 unbaptized children! Saddening indeed was the discovery of 112 invalid marriages. An analysis of these revealed the absence of any impediment to the validation of 68; while an impediment of some sort stood in the way of the remaining 44 marriages.

Of the 681 baptized souls, with no impeding cause for not affiliating with the parish and practising their faith, 134 claimed registration in some other parish, while 166 frankly admitted that they attended Mass irregularly or not at all. No fewer than 111 acknowledged that they had not made their Easter duty.

If to these 111 non-practising Catholics we add the 112 unbaptized, and the lapsed involved in the 112 invalid marriages, it would appear that approximately one-half of all the souls discovered by the house-to-house canvass and not registered in the parish were either out of the Church altogether or were most irregular in the practices of the faith. This means that out of the total of 885 souls discovered, some 400 were either out of the Church or on their way out.

Interesting Side Lights

Some interesting side lights on the spiritual flotsam and jetsam cast up by the tide of the census are found in the comments upon the cards. A prominent physician, reared as a Catholic, married an Episcopalian woman before a minister. Their two children are being brought up Episcopalians.

"We do not discuss religion," remarked the wife, "but I would not object to the validation of the marriage in the Catholic Church if my husband wishes to have that done." Perhaps some spark of the faith might be rekindled through the visit of a priest, but fifteen years of failure to practise it is no small inertia to buck against.

Another case shows vividly the gradual loss of faith from the failure to practice it. A Catholic woman married outside the Church and thereafter discontinued even attendance at Mass. For a good many years

she has been estranged from her Church and the faith has evidently died. "I do not believe," she remarked, "in arguing with my husband about religion. I think one religion is as good as another, and with him I'm now attending the Milburn Christian Church."

When carelessness creeps upon a Catholic, it numbs his sense of responsibility for the faith of his offspring. Like creeping paralysis, it spreads a palsy over his motor nerves, causing him to fall into a spiritual stupor which is a foreboding of death. This is illustrated in the following case:

A Catholic married a Methodist woman and gradually grew careless in the practice of his faith, finally abandoning it entirely.

"I feel the need of religion in our home," said the wife, "and I would be willing to join the Catholic Church and have our children baptized in it. But my husband has lost all interest in religion, and in the face of his indifference it's difficult for me to raise the children in any faith. If he only took some interest and lent a hand, I might be able to do something about it."

The extreme would seem to be reached when the daughter of a Catholic mother becomes a Methodist missionary proselyting Catholic children. A Catholic woman married a Methodist and joined his church. Her daughter, Bernice, is now a Methodist missionary working with twenty-five others in their settlement house in Cleveland. They teach cooking, sewing, and Bible classes after school hours. Rather proudly the mother added, "Bernice has quite a number of Catholic boys and girls in her Bible class and takes a special interest in them."

A Typical Case

Is the leakage in St. Joseph's parish typical? The cards turned in from a house-to-house canvass in a nearby city would seem to indicate that it is typical of the leakage in urban parishes of similar size. Time after time, house-to-house canvasses have shocked zealous pastors with their disclosures of the vast number of fallen-aways, people of whose existence the pastor of the nearest parish has no knowledge.

"For years," remarked a pastor recently, "I have prided myself upon knowing my people. I have made it a practice to take a daily walk in the parish. I have instructed my parishioners to notify me when a new family moves into the parish so I can affiliate such a family at once.

"A short time ago the ministerial association and the Y.M.C.A. sponsored a house-to-house canvass.

"When the cards of people who registered as Catholics, and as residing within my parish limits were turned over to me, I got

the shock of my life. Hundreds of people of whom I had never even heard, had registered, as baptized Catholics. I'm convinced now that this is typical of what would be found in most of our city parishes." With the conclusion of that zealous shepherd of souls, we concur.

We return to the central question of our discussion. Do converts offset the fallen-aways? Are we receiving enough converts through the front door to counterbalance the number of born Catholics slipping out the rear exits . . . silently, stealthily, steadily? All the available evidence seems to compel for the majority of parishes a reluctant answer in the negative. A trickle is coming in the front door but a larger trickle is escaping through the rear one.

In a parish like St. Joseph's, however, where two priests have lifted the convert rate from about a dozen a year to forty or so, the converts will *definitely* offset the leakage. That will mean about 900 converts in a *dozen* years, while the leakage previously described represents the accumulation over a much longer period. Where priests average twenty or more converts a year, they will more than counterbalance the average drift away. But the number of priests who achieve such an average is probably less than one per cent of the priests of the country. This would seem to be a safe conclusion from the fact that the average number of converts per priest in the United States, as computed from the figures given in the Catholic Directory for 1946, was about two and one-fifth converts per year.

We do not end on a note of pessimism or discouragement. We have the truth, the divine truth, so sorely needed by the people of America today. We have the assurance of aid from on High. While redoubling our efforts to win converts, we must find methods of stemming the leakage and apply them with intelligence, courage, and unflagging zeal.

Builders

In the last century Catholics in the United States have built:

20,000 churches and chapels.

10,000 schools, in which annually 2½ million young people are educated by teachers.

800 hospitals with 95,000 beds.

600 other institutions, providing for 65,000 orphans and 20,000 aged people.

Truly a record for which God should be thanked!—**The Liguorian.**

Serving the Spiritual Illiterates

✠*William A. Griffin, D.D.*

How Trenton is plugging the biggest leak

ACCORDING to the Catholic Directory (1946 Edition), 2,600,000 Catholic children in the United States attended Catholic schools on the two levels—grammar and high; and only 813,000 Catholic children attending the public schools on the same two levels are under religious instruction, presumably regular. Certainly in the country at large there are more Catholic children in the public schools than in the Catholic schools, or at least as many as the 2,600,000 in the Catholic schools. Think what this means in the loss of faith, in the giving up of Catholic practice, and in downright spiritual illiteracy in the remaining 1,800,000 Catholic children, at least baptized, who receive *no religious instruction whatsoever* from one end of the year to the other, or from the kindergarten to the end of high school.

This is the most urgent problem the Confraternity of Christian Doctrine is confronted with in the nation at large, in the diocese and in the parish; for while it is not the only source of leakage, it is by far the principal source. Indeed from this spiritual illiteracy stem some of the other sources of leakage to which some Catholic magazine contributors, more academic than practical, have given space out of all proportion with reality, because they failed to see the whole tremendous problem in clear perspective. The 813,000 public school children who regularly attend religious instruction may challenge our ingenuity and try our patience, but at least we have them under instruction.

Our Lord's Example

It is the 1,800,000 who through no fault of their own receive no religious instruction whatsoever that should give us the greatest concern. We should have more solicitude for *those who do not come* (and thousands of them cannot) than for those who do come. There must be more *"going"* on the part of all consecrated to save souls, and less insistence on the "coming" as a universal sine-qua-non of religious instruction. The Good Shepherd was not worried about the ninety and nine safe in the fold, but about the lone one wanderering away; and *He went out to seek* the one that was lost. "He *went* about *doing* good," "He began to *do* and to teach"—these inspired records imply much more on Our Lord's part than on

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This article was read at the Eighth National Congress of the Confraternity of Christian Doctrine.

the part of those to whom He ministered. *He kept on going,* and only at night retired to the mountains to rest His weary body and to pray.

It is much more of that divine spirit of "going about doing good" (in no sense of gadding about from one unfinished work to another) that must energize all who claim to promote the apostolate of the Confraternity of Christian Doctrine. And I feel that same divine spirit is the driving force behind the catechetical apostolate of the Trenton Diocese. With this well-deserved, grateful compliment expressed in a single sentence, we shall put aside the 'ego' and the 'nos' and the 'quid egimus' and give the bare mechanics, the high-lights if you will, of one phase of the catechetical apostolate in that diocese, that, namely, of the *Regional Catechetical Convents.*

Any consideration of *urban* centers is therefore omitted for the self-evident reason that in these there are enough priests and sisters to reach out to the public school children. Besides, practically every city parish has a school, or where it has not, a convent has been established or is in process of being established to meet the religious instruction needs of all the parish children, practically none or very few of whom attend any Catholic school. And after present abnormal economic conditions level off, Catholic schools will be erected in most of these parishes.

Thus the urban and industrial centers are eliminated from consideration here and only the Regional Catechetical Convents set up in the rural areas claim our attention in this paper. Even here we distinguish between (1) the Regional Convent in the wider sense and (2) the Regional Convent strictly so-called. The method of holding the instructions as to place, time, transportation, etc., is the same in both. We can dismisss the first with a definition and a brief comment. The Regional Convent in the wider sense is under the jurisdiction of *one pastor.* His jurisdiction embraces either one parish in which the sisters reside, or that same parish with one or two additional missions. The people of that pastor's entire jurisdiction finance the establishment and the maintenance of the convent and the sisters serve equitably all the children in the jurisdiction of this single pastor. The debt assumed, if any, is paid off in two or three years, sometimes less.

Regional Convents

A Regional Convent in the strict sense, though located near the church of one parish and depending upon its pastor for its spiritual ministrations, serves the children within the jurisdiction of two, three, or more pastors. Its entire region may embrace as many as five to seven parishes and missions in an area of from 600 to 1200 miles. Briefly its characteristics are these:

1. Its business administration comes under the direct supervision of the Diocesan Chancery. To the Chancery all requisitions are made.

2. The cost of its establishment, equipment and maintenance is pro-rated among all the parishes and missions served by the sisters on the following basis:

a) according to the number of children of school age (grammar and high) in each parish or mission; and

b) according to the average income in each parish or mission for the three years immediately preceding the establishment of the regional convent. The Diocese assists with the first costs when necessary.

3. The instructions are given not in the church or parish hall, except to the children living near it, but in conveniently located farm homes, generously placed at the disposal of the sisters for the purpose. Often the mothers attend with the children.

4. During the hours after school and until dusk, depending on the season of the year, the sisters can give two, three, or more instructions in as many farm homes, apart from the periods granted in some sections by the public school authorities as released time for religious instruction.

5. Home visiting, being a complement of regular successful catechetical instruction, especially in the case of absence for whatever reason, is done by the sisters in the morning, as occasion warrants.

6. One automobile, a second one if necessary, goes with the convent and is driven by the sisters. This removes the anxiety of transportation, enables the sisters to keep up with their schedule, and encourages the children to be prompt in attendance at the farm-home centers, since they do not need to walk very far. The value of the car to the sisters themselves is inestimable, since its use enables them to have all the time they need to follow their own religious exercises according to their holy rule. Thus their life of personal holiness is not impaired in any way by their apostolic work. Incidentally, only in the case of one community engaged in this work does the rule forbid the sisters to drive a car. Needless to say, in this case transportation is provided in other ways, and other adjustments are being made accordingly.

New Parishes Organized

In the largest one of these regions (1200 square miles), in which was founded a Regional Catechetical Convent serving 400 to 500 children in six parishes, the second year began with the establishment of a Regional Catholic School and with the founding of a new parish which was only a year old when it required a resident pastor. Since then another mission parish has been established and prospects are bright for a third mission

parish. The school now has 293 pupils in six grades and kindergarten and will run close to 400 pupils by the time it graduates its first class two years from next June. The backbone of so-called progressive education is broken in the whole area which incidentally is larger than the State of Rhode Island. And all the while the sisters are holding religious instructions for the public-school children in the farm homes and in a State institution.

Fourteen such convents, only two of which are in urban centers, are now servicing forty-two parishes, which for the most part were previously without sisters. Four more such convent centers will be established by next September and these will service seventeen additional parishes and missions. Three groups of sisters have already been secured for this work in as many new regions, and one house to be converted into a convent has been purchased. You can imagine what a sense of security is begotten by a project of the catechetical apostolate which ensures the regular and continued religious instruction for all the children of fifty-nine additional parishes, especially when very many of these children had never before laid eyes on a Catholic sister and seemed doomed to spiritual illiteracy all their lives. We are justified in thinking that the finger of God is in this long range program to bring little benighted souls out into the full light of His Gospel and enable them to partake of the refreshing fountains of His grace.

What's in a Name?

According to the Associated Press, an 82-year old English woman who said she couldn't "rest in peace even in my grave" with the Irish name of her late husband was given back her maiden name of Cook in the superior court at Spokane, Washington.

The woman, Mrs. Elizabeth O'Connor, told Superior Judge Carl Quackenbush the name of her husband, Dan. O'Connor, who died in 1909, had "been giving the wrong impression of my nationality and religion for 50 years."

Her attorney, H. Earl Davis, told the court that Mrs. O'Connor has had her tombstone engraved with the name Elizabeth Jane Cook.

"I don't think I could rest in peace even in my grave with that Irish name," supplemented Mrs. O'Connor.

Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.—Ruskin.

The World of Yesterday

Rt. Rev. John M. Molloy

A jubiliarian's response

SOMEONE has said that the greatest temple has never been built, the most beautiful picture has never been painted, the grandest poem has never been written, and the greatest oration has never been delivered. If I could find words to express the sentiments crowding in upon me this morning, I would be delivering a masterly oration instead of the simple, halting speech of an old man.

I know that many of the younger men are casting covetous eyes at the Immaculate Conception parish. I don't like to discourage them too much, but frankly . . . they should not be too sanguine of early installation. My grandfather was 105 when the Lord called him to his well-earned reward. I often heard my grandmother say, when she had reached 101, that my grandfather would have lived to be an old man if he had only taken care of himself.

It is difficult indeed for me to realize that I have been a priest for fifty years. *Eheu fugaces labuntur anni!*—Oh how the fugitive years fly by!—wrote the Latin poet long ago. It seems only yesterday that I knelt in the chapel of Carlow College to receive Holy Orders from the hands of Bishop Foley of Kildare and Laughlin. Around that college cluster the fond memories of my youth.

It was the first to open its doors, after the abolition of the penal laws, to students for the priesthood. From its hallowed halls issued a great stream of priests, among whom were Archbishop Ryan of Philadelphia, Moran of Australia, and our own Monsignor Mike Barry of happy memory. I can still see carved over its portals the words: *Recissa, vegetior assurgit.* Crushed to earth, it arose greater than ever in power and in vigor. So much for Ireland with its memories of saints and scholars.

My Land, My Home

After three weeks on the ocean, buffeted by terrific storms, our vessel came into the harbor of New York bay. There on Bedloes Island, I saw the Statue of Liberty with the torch raised high up in the skies to tell all immigrants that America is the land of freedom. How my heart stirred as I gazed upon that symbol of liberty, and thought of the freedom which had so long been denied to the liberty-loving people of Ireland. It was with a joyous heart that I stepped upon the land that was henceforth to be my land, my country, and my home.

Msgr. Malloy, a golden jubilarian, is pastor of the Immaculate Conception Parish, Cedar Rapids, Iowa.

Coming to Dubuque, I was received by Bishop Hennessey and sent to Allison. Well do I remember the blacksmith shop and the little cluster of houses which marked the scene of my first priestly ministry. Villanova, Parkersburg, Sumner, Ryan and Waterloo were the scenes of my subsequent labors, until in 1934, I came to the Immaculate Conception in Cedar Rapids—the greatest parish between the Mississippi and the Missouri.

Here I found a great physical plant serving as a mighty bastion of the ancient Faith. It was rendering a distinctive contribution to the religious, educational and cultural life of the community. I felt humble indeed when I came into this well-organized parish whose beautiful church and school stood as monuments to the zeal and devotion of the sturdy pioneers who planted the faith so deeply and so firmly in the hearts of the people of Cedar Rapids.

The World of Yesterday

Great changes have taken place in the world since I began my priestly ministry. Leo XIII was then sitting upon the chair of Peter. Ireland, Spalding, Kane and Gibbons loomed up large in the Church in America. Communication and transportation were leisurely and slow compared with the rocket velocity of today. The horse and buggy was the common method of travel. Trains were few and slow. The automobile and the aeroplane were yet to make their appearance. Not infrequently I traveled on horseback to my scattered missions.

"Father," said an old parishioner to me recently, "will you ever forget that day when in going to your mission at Coggin, you encountered a swollen stream, unhitched your horse, got on his back, and went across as your horse swam for all he was worth."

There were no radios, no indoor plumbing facilities, no electric lights in small towns. Instead there were the kerosene lamps and the public lamplighter, going with his long pole from lamp to lamp. The coal stove, glowing red, was the center of interest in wintry weather as it spread its heat like a cheerful melody throughout the home. The simple, homely garb of yesterday contrasted with the frills and fashions of today. The beauty shoppe with its "permanent waves," so ubiquitous today, was unknown to the simple folk of fifty years ago. The mud trails winding through primaeval forests and billowing across the undulating prairies have been replaced with concrete highways with motor cars rushing hither and yon at breakneck speed.

Life in those pioneer days was not, however, without its pleasures. People were more friendly and sociable. Life moved at a more leisurely pace. It was a common practice for people to gather at a farm-home on Sunday afternoon, eat home-made

ice cream, watch the children gambol on the greensward, and discuss the happenings of the week. We really knew one another in those days when conversation was not, as now, a lost art. Parishioners would remain after the Mass and have a good visit with one another before untieing their horses, waiting patiently at the hitching posts.

Sturdy Pioneers

Those were the days of the pioneers, sturdy priests and people, strong in the faith and willing to sacrifice for it. "They were a forest of giant oaks," it has been said, "but the resistless hurricane has swept over them and has left only here and there a few lonely trunks to rustle in a few more gentle breezes, to fight with their mutilated limbs a few more rude storms, and then to sink into their honorable graves." To my lips come the words of the poet:

When I remember all the friends
so linked together
I've seen around me fall like
leaves in wintry weather,
I feel like one who treads alone
some banquet hall deserted
Whose lights have fled, whose
garlands dead, and all but he
departed.

Well, here I am, recalling memories of the past, singing the praises of those who are gone beyond recall. Isn't that an unwitting confession that I'm growing old? Wasn't it Horace who said that the sign of an old man was a *laudator temporis acti* —a praiser of days gone by? Yes, I'm proud of those pioneer days . . . and I'm proud too of the present, with its hustle and bustle, and its youthful vigor. I thank God that my life has spanned a great era in human history, an epoch that touched the sturdy pioneers who blazed a trail through our prairies and that has witnessed the dawning of the many discoveries and inventions which make up the warp and woof of modern life.

A Sublime Vocation

I couldn't have chosen a better period in which to have lived. Neither could I have aspired to a vocation more sublime. Privileged indeed have I been to have walked, ever so humbly and haltingly, among men as an ambassador of Christ, a herald of the Gospel of the divine Master, an intermediary between God and man. Ever echoing in my ear have been the words of St. Paul: "For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant and that err; because he himself also is compassed with infirmity."

How can I ever thank God for having privileged me to stand for fifty years at His holy altar to offer up the Eucharistic sacrifice, to renew each day the holy and unbloody sacrifice of Calvary, to lift between earth and heaven the eternal High Priest, Jesus Christ, the saving

victim and the ransom for the sins of man? In permitting me to spend my life in the service of my divine Redeemer, Almighty God has given me an honor greater than any the world could give. I would not trade the sacred joy of one day in the priesthood of Jesus Christ for all the pleasures and riches of the world, nor for the glitter of kingly thrones. The simple work of the priesthood, done day by day, in the silence and obscurity of the valley, has been the source of the greatest consolation and joy in my life. Therein is glory enough for any man. I pray that the divine Master may give me the grace to carry on without faltering to the journey's end.

During all the years of a long ministry, I have been favored with the warm friendship of priests and people. I have prized that friendship as a most precious treasure—second only to that of our great High Priest, Jesus Christ. I was privileged to serve under great leaders—Bishop Hennesey, Archbishops John and James Keane, Archbishop Beckmann, Archbishop Rohlmann, one of the most beloved Ordinaries in America, and Bishop Fitzgerald. If His Grace, Archbishop Rohlmann, had asked my humble opinion for a motto for his coat of arms, I would have suggested: *Fortiter in re, suaviter in modo*—Strong in deed, gentle in manner.

Until the Sun Sets

To the parishioners at the Immaculate Conception and to those of all the other parishes in which I have ministered, I pay the tribute of my esteem, gratitude and love. To their cooperation and generous help in all our parish endeavors, I am indebted, under God, for whatever humble success my labors have achieved. They are all in my mind and heart, and, better still . . . in my prayers.

The friendship and the love of priests and people have filled my life with fifty wonderful, golden years. I pray that I may be worthy of such esteem until the note of jubilee is sounded on the other shore. There under the shadow of the everlasting arms and in the radiance of the divine Redeemer's smiling countenance may priests and people be united in that heavenly jubilee that knows no ending. My heart is bursting with gratitude to all of you who have come to join with me in my Mass of Jubilee—in thanksgiving to God who has lavished His blessings upon me beyond all my desert. You have made this a memorable day in my life. Neither God nor you, can I ever thank enough.

Keep in your prayers an old man who is going down the other side of the mountain. The shadows are deepening. His footsteps are halting. His breath comes more slowly. But he still carries aloft the banner of his divine Master and on his face there is reflected some of the brightness of the setting sun. Pray that the sun may set slow-

ly in the western sky. Pray, too, if you will, that when it does, and the figure disappears in the darkness, he may still be holding aloft the banner of his Leader, Jesus Christ, the eternal High Priest and the Captain of us all.

I end on a note blended of optimism, hope, serenity and joy, when I say to you in the words of Robert Browning:

Grow old along with me!
The best is yet to be,
The last of life for which the first was made:
Our times are in His hand
Who saith, "A whole I planned;
Youth shows but half; trust God, see all, nor be afraid!"

An Answer to Pessimists

Evils abound, and God hath willed that evils should abound. Would that evil men did not abound, and the evils would not abound. Bad times, troublesome times, this is what men say. Let us live a good life, and the times are good. We are the times; such as we are, so are the times.

But what are we to do? We cannot, it may be, convert the mass of mankind to a good life. But let the few who do give ear, live a good life; let the few who live a good life endure the many who live ill. They are grains of corn; they are on the threshing-floor; on the threshing-floor they can have the chaff with them; in the barn they will not have them. Let them endure what they would not that they may attain to what they would have.

Why are we sad and blame God? Evils abound in the world in order that the world may not engage our love. Those who have despised the world with all its superficial attractions were great men, faithful saints; we are not able to despise it, foul as it is.

The world is evil, yea, it is evil, and yet it is loved as though it were good. But what is this evil world? For the sky and the earth and the waters and the things that are in them, the fishes and the birds and the trees are not evil. All these are good; it is evil men who make this evil world. Yet as we cannot be without evil men, let us, as I have said, whilst we live, pour out our groans before the Lord, our God, and endure the evils that we may attain to the things that are good.

Let us not find fault with the Master of the household, for He is loving to us. He beareth us and not we Him. He knoweth how to govern what He made. Do what He hath commanded, and hope for what He hath promised.—**St. Augustine.**

What is Archimedes moving the world, to the humblest Christian moving heaven by prayer.—**G. H. Miles.**

"Labia Sacerdotum"

On avoiding sins of speech

M. Eugene Boylan, O.Cist.R.

TO discuss the use of speech in connection with the spiritual life would really need a whole book. Any brief discussion of the subject must be inadequate, yet because it is so important, something must be said of it here. The avoidance of all fault in speech calls for consummate perfection: does not St. James say: *If any man offend not in word, the same is a perfect man* (James III, 2)? But for us priests, there is an urgent need of making earnest and continual efforts to tame our tongue, for otherwise our speech will betray not only ourselves but also our ministry.

In the first instance, we must be scrupulous in regard to truth. A lie is degrading in a layman; in a priest it would be contemptible. But apart from direct lies, there are other ways of offending against the truth—there are exaggerations, there are unwarranted evasions, there are cowardly silences; and against all these we must be always on our guard. We represent God before the people and when we speak, we speak as His ambassadors. We are the mouthpiece of Infinite Truth. In this matter especially, *noblesse oblige.*

Still greater is the need for care in regard to charity and justice. Direct detraction or calumny, of course, would be scandalous in the mouth of a priest; and only a hardened or passion-blinded conscience would fail to react quickly to even the beginning of such a sin. Indirect offences of this type, however, are more easily overlooked. The tendency to repeat gossip or rumor for its "news" value, the expression of unfair criticism of a colleague or an unkind and unwarranted intepretation of his motives, or even the failure to defend or explain the actions of another, are only some of the many ways in which we can offend indirectly. The inferiority complex that is by no means unknown in the ranks of the clergy, often seeks compensation in some such way. It has been said with great truth—that no woman can talk about another woman without giving herself away to those who know how to understand the significance of her comments. Something similar is true of priests, and that is a consideration—though not one of a high order—which may help us to be cautious.

Necessary Discretion

Discretion, of course, should be characteristic of a priest's conversation, yet we all have not the same gift of prudence. On one point, however, we should be ruthless with ourselves, namely, in regard to keeping absolutely secret all confidences entrusted

to us. And it would be well to carry our determination in this matter well beyond the boundary set by the strict obligation. It should, of course, be unnecessary to mention the harm that can be done by repeating personal comments or criticisms made by others, especially to the subject of such remarks, yet we priests sometimes forget the need for reserve in this matter.

Humor can be the salt of speech at times and may help to smooth many difficulties; but why must so many of us find our fun in a comment that hurts some one else? Let an unfortunate assistant make some blunder that any one of us could have made just as easily, and he becomes the target of many a painful jest, which he is expected to take in quite a good part. In point of actual fact, such comments, even though they be jests, are really faults against charity. There is, however, a great and very important difference between laughing *at* a man and laughing *with* him. The latter can be quite a charitable way of covering up another's blunder, but the ridicule involved in the former, takes its place with sarcasm and harsh cynicism as outside the bounds of priestly conduct.

Clerical humor can also pass proper limits in its subjects. The impropriety that can sometimes be associated with genuine humor is not exactly edifying on clerical lips. However, it would be well to remember that sometimes such humor is a well meant safety-valve for the thoughts than can obsess and depress a man after a long spell of hearing confessions. It can also be a desperate defence against temptations.

The humor that tends to lessen reverence and regard for sacred things and functions is something against which we should be on our guard. It is true that English-speaking folk tend to conceal their feelings and their devotion by a casual flippancy and careless understatement; yet this has its dangers when there is question of things to be known and appreciated only by faith. For example, a due sense of the awful power and responsibility involved in giving absolution is always liable to be blunted by manifold repetition, but if we are in the habit of speaking of our work as confessors in a jesting manner, that very necessary sense could easily be lost altogether. There is a happy mean between a prim pomposity and an irreverent indifference that should prevail even when speaking among ourselves. With the laity of course, we must be still more circumspect.

Mortified Speech

In our contacts with the laity there is danger of another error involving not merely the matter of reverence, but even of moral standards. It is true that we have excellent authority for the

policy of being "all things to all men," and every priest should have a ready sympathy and understanding for the weaknesses of human nature. But the priest must never go so far as even in appearance to identify himself with the worldling. There are some priests who, in an honest endeavor to contact souls and lead them to God, lay aside priestly reserve and adopt a manner of speech and behavior which seems to assert that there is really no difference between the priest and citizen of the world. In his choice of words, of stories, of amusement, in his "broadmindedness" — such a priest adopts the standards of sinful men. This policy may arise from mistaken zeal, but it can also be the result of a desire for popularity, and it may even spring from a dissatisfaction with the limitations of the clerical state.

Whatever its motives, such conduct is absolutely fatal. It *may* achieve popularity—it will never induce respect. And it will never make the message which the priest is ordained to deliver, either popular or respected. It is really complete treachery to one's priesthood, and a very bad letting-down of one's self.

Quite different from that is the attitude of the priest, who, while retaining his own standards and principles, can understand and sympathize with the difficulties and weaknesses of the worldling and even see matters with his eyes. This in fact should be the aim of every priest. But while doing so, he must never abandon his own position.

Avoid Affected Piety

On the other hand, there is an affected "edification," an artificial piety of speech and manner, that was sometimes considered proper, but which today would only tend to repel souls and to render our message suspect. Exaggerated "earnestness" and all such affectations are foreign to the simplicity of the Gospel and utterly repugnant to the people of today. Sincerity is the characteristic key-note which the sublimity of our office and the outlook of today both make essential in our speech.

This sincerity will unconsciously arise from a true interior life and familiar friendship with Christ. The fact that we share and maintain Christ's own outlook does not make it necessary for us to be "shocked" or to affect horror when we hear of the sins of men. The attitude of Our Lord to the woman taken in adultery shows us quite a different example.

The artificial reactions which are too often to be seen, remind the shrewd observers of the man who "doth protest too much." There may be a personal motive producing them—one not entirely to our credit. Compensation for one's own failings is

often the real mainspring of criticism.

There are other failings in speech that it would be well for the priest to avoid. Aggressiveness is always objectionable and seldom of any use. The priest who always starts an argument, whose aim is rather to overthrow than to understand, to smash rather than to sympathize, to force rather than to encourage, is not a good shepherd of souls. Cutting remarks, smart answers, unfair arguments, are really opposed to charity as well as to sincerity. It is nearly always a mistake to refuse to admit ignorance—at least if one tries to cover it up by bluff. There are questions that only an expert can answer, difficulties that only a specialist can solve. We need not be afraid to admit our own limitations, and the implication that Catholic theology is a bigger subject than can be crammed into the head of one ordinary man is by no means an ineffective argument. Facile, superficial solutions, answering a difficulty by dodging it, can do great damage and lead to serious doubt.

Kindness, Too

If sincerity is essential for a priest in the use of his tongue, so also is kindness. Nothing was ever lost by being kind and there are many souls whom nothing else but kindness will touch. Kindness is the flower and fruit of charity, and a human counterpart of the divine mercy—which is over all the works of God. It makes man Christlike, and what is more desirable in a priest than that?

There is no great need—and here there is no more space—to extend the catalogue of our failings in speech. The words we have just mentioned, *sincerity* and *kindness*, sum up all that one's speech should be, and they give us a touchstone to detect its defects. What is needed here is some indication of a practical remedy and means which one can use to mend one's ways and to avoid further faults. As usual, our remedy is an attitude of mind, and what we have to say here applies equally to many of the topics previously discussed in former articles—such as, for example, obedience.

If the priest regards himself as a participator in Christ's Victimhood as well as in His Priesthood, if he offers himself up to God together with Christ the Victim in his daily Mass, and if he endeavors to see in every incident of the day an opportunity for the performance and fulfillment of that oblation, then all else will fall into line. The aim of the priest will be to immolate himself and to accept the divinely-sent agents of immolation. All faults in speech can be traced to an undue assertion of self. The priest must *deliver* himself, not assert himself. That may seem far-fetched and unnecessary, but there is no other way of saving souls. That

is how Christ saved the world and we can only follow in His footsteps.

Asserting Christ

It is true a priest may have to assert his priesthood—then it is Christ he is asserting, not himself. Then there need be no offence in his speech. But all harshness, all lying, all exaggeration, all injustice, all uncharitableness, all criticism, all impatience, all idle gossip, is merely an attempt to put one's self above one's fellows, to make ourselves something, to lower others if we only can raise ourselves, to attract attention or admiration, to be feared if not loved. Self-denial—in the true sense of the word, which is the literal sense—is the remedy for that, and self-denial is merely a negative and unnatural thing unless it comes from a putting on and an "assertion of Christ."

In a word, the priest must live the Mass. He owes that to God, he owes it to his flock, he owes it to himself. There is no other way in which a priest can truly discharge *any* of his sacerdotal obligations. Let us repeat it, a priest must be a victim; a priest, to be a true priest, must live the Mass.

The Liturgy in Prison

No publicized prison concert or stunt, but a genuine and humble prayer is the chanting of Compline, the liturgical night prayer of the Church, by the convicts' choir of San Quentin prison. Within the sombre grey walls of what was once the prison's carpenter-shop, is a chapel with a beautiful liturgical altar, green dorsal and heavy silver crucifix, veiled brass tabernacle and hand-wrought pews. The candelabra, altar rail and mensa are obviously the product of clever hands which had but odds and ends to work with, but the chaplain, Father McAlister and his prisoner-parishioners who helped him renovate it, are well pleased with their simple, Nazareth-like chapel, whose hard walls echo and re-echo the ringing psalms, hymns and antiphons as they are chanted by the convicts. Here, as in some hallowed monastery, there ascends the humble prayer beseeching God to "visit this dwelling, and let Thy holy angels dwell herein, who may keep us in peace."—**The Catholic Choirmaster.**

As followers of Christ we should be courageous, competent, and offer no apology for the Church's program. We should not dodge the vital problems of poverty, unemployment and insecurity. Trace any one of these to its ultimate source and there will be found some flagrant violation of the principles laid down by our divine Lord.—**Bishop James A. Griffin.**

Second Spring—But No Summer

Francis J. Ripley

What about the conversion of England?

IT is quite significant that of late years there has been less and less talk about the conversion of England. There are indications that, apart from the new drive being made by the Legion of Mary, very little specific effort is being made towards what must always be the grand objective of the Church in this country. The great forward movement associated with the names of Wiseman and the Oxford converts has petered out; the Second Spring did not usher in a new summer.

Facts and figures of the Church's progress are available in the national and diocesan directories. They tell a sorry story. Setting aside the figures given of the Catholic population as being unreliable, we turn to those of baptism, marriage, conversions and church attendance.

A study of the figures of baptisms shows that in every diocese except one—Salford—the number of children baptized has increased during the last twenty-seven years. The average increase is about 30 per cent. In some places it is extraordinarily high—in Clifton, for instance, there were only 440 infant baptisms in 1917 whereas in 1944 there were 1,927. It seems fair to take the number of parents who bring their children to Church to be baptized as indicative of the general strength of the Catholic population. So it would be safe to say that the Catholic body in England has increased by about 30 per cent during the period between the two wars.

But then comes an extraordinary thing. The number of marriages in the Catholic Church increased during the same period by just 100 per cent. In 1917 they numbered 15,423; in 1944 they had increased to 30,946. Why this terrible disproportion between the increases in the number of baptisms and number of marriages? Is it due to the growth of birth control, legitimate or otherwise? Is it due to a slackening off in the application of a Canon Law in regard to mixed marriages? Whatever the cause, the discrepancy is there and it ought to afford much scope for hard thinking. Perhaps some light will be cast by this further point—that in 1917 there were 37 baptisms for every 10 marriages, whereas in 1944, there were only 23 baptisms for the same number of marriages. Both were war years.

Now turn to the conversion figures. The following is per-

haps the best summary of the situation. A quarter of a century ago converts were being received at the rate of two and a third per year for every priest in the country; that average figure has now fallen to one and a third. Although the number of clergy has increased, the number of conversions has notably decreased. Possibly there is some connection between this and the discrepancy in regard to baptisms and marriages noted above. But the patent fact is that no real effort is being made by the Church as a whole in this country to bring the Faith to those outside. It is sometimes urged that the clergy are too busy attending to the multitudinous details of parochial administration to do any direct work for non-Catholics. One feels that, while there may be some truth in that statement, it springs from a wrong mentality. We are becoming 'chaplaincy' rather than 'convert' minded.

Decay of Militancy

The creation of an actively convert-minded laity is in itself a powerful means of retaining their interest in and enthusiasm for the Church. The decay of the idea of militancy coupled with the absence of active Protestant opposition probably has something to do with the serious falling-off in Church attendances. A careful study reveals that a peak figure was reached in the early 1930's and that since then the decline has gone on. In regard to Mass attendance it is not quite so apparent, but when one remembers the increase in the numbers of baptisms and marriages, there is plenty of room for serious misgivings when it is discovered that attendance at Mass, usually recorded during the most favorable time of Lent, tends to fall, however slightly.

Perhaps more alarming are the returns in regard to evening and afternoon services. Here is a typical series of diocesan evening service figures:

1912	43,000
1917	32,600
1923	48,000
1933	39,800
1939	36,000
1944	20,287
1946	22,467

The afternoon figures are practically the same. showing a fall from 51,000 to 23,000. Of course, the war was largely responsible for the exceedingly low figures for 1944, but enquiries reveal that since the end of hostilities and the return of the men from the Forces, there has been no improvement.

A further telling point is that in spite of the 100% increase in Catholic marriages, the total number of children in Catholic schools is only about 14% more than it was in 1917.

"Statistics can be made to prove anything." That is agreed. It is also agreed that there are many, many reasons for the disturbing state of affairs which

the figures advanced above, with no effort to *prove* anything, themselves demonstrate. Sunday cinemas, the coming of motor cars, the craze for travel at week-ends and so on—all these and many other things are largely beyond the control of the Church. But the fact that as every year passes it becomes more difficult for the laity to live up to the ideals of the Faith, ought to spur all concerned on to even greater efforts than are actually being made. Four hundred years ago Satan employed the weapon of active persecution; to-day he is using other more subtle and therefore more effective methods to destroy the Church. Our reaction to persecution was the blood of the martyrs and the steadfastness of the confessors; our reaction to present-day indifferentism should surely be greater fervour in the practice of prayer, penance and apostolic zeal.

It has been the experience of the writer attending many meetings up and down the country that there does exist a great deal of haziness, vagueness and consequent frustration in regard to the remedies to be employed for the present distressing state of affairs. "What can we do about it?," "Something must be done." "We're not allowed to do anything in our parish"—these and others similar are phrases which constantly recur, too constantly to be healthy. "There is no smoke without a fire"; the continual complaints of frustration cannot all be imaginary.

Recently, a correspondent to one of our Catholic periodicals wrote: "The work is waiting for those who really want it . . . A person who professes himself frustrated is merely excusing his inactivity." In some cases that may be true, but the generality of layfolk feel the need of training and organization for and direction in the apostolate. Few things can be more disheartening than to offer one's services to a priest and find them refused or devoted to trivial tasks unworthy of one's capacity and desires.

Our Missionary Mandate

The Church exists for one purpose—the salvation and sanctification of souls. The mission of the Church today is exactly the same as it was when Christ gave it to the eleven: "You must go out, making disciples of all nations . . . preach the Gospel to the whole of creation." He still utters those words to every priest on his ordination day; He repeats them again and again throughout his priestly life, especially when some new responsibility is assumed. The worth of any undertaking, then, should be assessed by the one criterion: "Will it result in the gaining of souls?"

Only too often it will be found that works that accord well with modern publicity methods, such as posters, broadcasts, the wide-

spread impersonal distribution of literature and the like, are far less effective in the one thing that matters than the simpler and more hidden apostolate of personal contact. It is often easy to denounce abuses, to erect large buildings, to make a passing impression by a passionate flow of invective, to call meetings, to write to the papers and even persuade oneself that by these methods valuable Catholic Action has been done, while, all the time, such things have been practically valueless as means of gaining souls. There is far too much 'platform action'; and platform action breeds insincerity, sham, vagueness, and frustration.

A Program of Action

Where would the Society of St. Vincent de Paul be today if Frederick Ozanam had been content with calling a meeting and merely denouncing the atrocious social conditions he desired to combat? The world would never have known the magnificent apostolate of the Legion of Mary if the first members had been content to write to the papers and issue leaflets about the growth of prostitution in Dublin. No, Ozanam and those Legionaries understood that their task was not to create a sensation or make an impression but to save souls. So they went personally, Ozanam to his poor, the Legionaries to the prostitutes. The results are still with us.

"To gain souls"—if only that slogan were kept before the young men in our seminaries from the day they first cross the threshold to enter until the day they cross it in the opposite direction as they leave its sheltered walls for their work in the world, no writer would ever be able to produce figures such as those given above. The necessity of getting through an elaborate programme of studies is often allowed to obscure the central fact that the whole purpose of those studies is to enable them to gain souls. Professor succeeds professor in the lecture hall, examinations come and go, year follows year as the same routine endures, but, beyond the ordinary rule of life of the Seminary, a weekly conference by the Spiritual Father — more readily postponed, alas, than the lectures—the monthly half-day of recollection and the annual retreat, little is done to keep the one great aim ever before the student's mind. Studies tend to crowd out everything else to such an extent that their whole aim and object is forgotten. The young priest is ordained, sent on the mission and, only too often, settles down to an easy routine of ministering to the faithful and instructing such converts as are brought to him. The grand militant, crusading spirit of the martyrs, of men of the calibre of Challoner and Wiseman, has no place in his life. He does his work; he is a good priest; but he is not a forager for souls. He does not

view all the non-Catholics in the parish in which he is sent to work as being his responsibility, 'commended to him,' as Canon Law says, 'in the Lord.' He fails to see in his own people potential apostles capable of assisting him beyond measure in his great adventure.

A reading of the lives of the great figures of the Church in the last century is nowadays an extremely saddening experience. We are told of how, after Wiseman's return from Rome, "the spacious Church of Moorfields was thronged every evening . . . [so that] many persons of position and education were converted," of how Wiseman "was addressing himself constantly to Protestants as well as Catholics" and of how a Paris paper described him as going to take his place amongst "the new Augustines whom a new Gregory sends forth to achieve a second time the conquest of England."

Newman's Message

We come across the burning words of Newman: "If they want to convert England, let them go barefooted into our manufacturing towns—let them preach to the people like St. Francis Xavier—let them be pelted and tramped on—and I will own that they [Catholics] do what we [Protestants] cannot. I will confess that they are our betters far . . . This is to be Catholics—this is to secure triumph. Let them use the proper arms of the Church, and they will prove that they are the Church by using them."

Of a certain seminary, Wiseman makes the following lament: "How seldom has a word been spoken which intimated that those who entered the College considered it as more than a mere place of boys' education, or [saw in it] a great engine employed in England's conversion and regeneration. What a different place it would be if all had laboured with this view and for this purpose!" One fears that if he were alive today he would still be able to make the same sad plaint not only about our colleges, but even about our seminaries.

The continual harping on the "preservation" theme, and the rest is at the very least doubtful psychology. Better far that every effort be made to inspire our people with the noble ideal of England's conversion, to make the apostolate the daily bread of their religious lives, to let religion appear to them as the grand adventure Christ meant it to be, to get rid once for all of the prevalent notion that the Church is just a chaplaincy to the converted. Then, not only will converts be brought into the fold in ever increasing numbers, but Catholics themselves will be aroused to an interest and enthusiasm that are at present lamentably absent. The laity will be what the clergy make them; and the clergy will be what the seminaries make them.

Tipplers' Asperges

The celebrant visits a saloon

J. H. McCown, S. J.

THOUGH very authentic, this story is second-handed. Hence names had best not be mentioned. The pastor of a small middle-western town was annoyed when he first took over his new parish to find a quaint custom among the Catholic men there. Though he had informed them repeatedly from the pulpit that their obligation to hear Mass on Sunday extended to the whole Mass, and not the essential fraction thereof, they had for years been in the habit of loitering in the saloon across the street from the church during the early part of the usual Sunday High Mass. The street was narrow, so they could easily hear what was going on in the church. When they heard the pastor nearing the end of his sermon they would parade into church with a he-man bravado that gave anything but edification to the young boys of the parish.

But the good pastor was a resourceful man. One Sunday, having spotted his wayward rams in their strange pasture, he decided that the acceptable time for action had come. Donning his cope as usual he went to the altar steps and intoned the Asperges. Then as organ and choir responded he proceeded down the center aisle of the little church sprinkling the ladies and children on the left as he went. The ladies and children on the right were tensed in pious anticipation, waiting to genuflect when the light impact of droplets from the Aspergil told them that the pastor was again nigh on his return trip. But he didn't come back, not then, at least.

The altar boys were surprised and got all out of step when the priest failed to turn grandly and genuflect at the end of the aisle. They were horrified when he kept right on going through the front door of the church, down the steps, and across the dusty glare of the town's main street to the saloon. Straight into that den of iniquity he marched, and gravely sprinkled with exquisite solicitude, individually, each squirming errant sheep that he found there.

The saloon that had stayed open on Sunday mornings only to accommodate its good Catholic patrons is said to have voluntarily discontinued the practice two weeks later.

Which way soever the soul of man turneth, unless towards Thee, it is afflicted with pain--yea, though it fasten upon delightful creatures, which are both outside Thee and outside itself.
—St. Augustine.

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Smith vs. Dallmann
or
The Bible vs. Luther

Lon Francis

DALLMAN:

Christ says: " He that believeth and is baptised shall be saved; but he that believeth not shall be damned"—Mark 16:16. The Bible teaches only two places, heaven and hell—Luke 16.

The Pope teaches a third—purgatory.

SMITH:

Interpreting Mark 16:16 in the light of dozens of other Scripture texts we discover that we must do more than "believe" in order to be saved, even if we will be damned should we refuse to believe—because such a refusal would be defiance of the very authority of God. The Bible does *not* teach "only two places, heaven and hell." Whither did Christ's soul go on the day of his death on Calvary? Evidently it did not go to heaven nor did it go to hell. It went to the place where the souls of the just from the day of Adam down to Christ's death were detained until Heaven would be opened for them through His infinite atonement.

Not only does the Bible teach "a third" state in the other world, but the Jewish Church, embracing the chosen people of God, believed in a place or state in the other world where souls could be aided by sacrifices and by the prayers of their brethren on earth. The Bible does not call this place or state "purgatory" any more than the Bible calls the book so named "the Bible."

Lutherans believe with Catholics in the Holy Trinity, but they will not find that name in the Bible. They find reference to it when Christ speaks of the Father, the Son and the Holy Ghost (Matt. 11:27; Matt 3:16-17; Matt. 28:19; Luke 1:23-33; John 14:11-16). But we would have just as much reason for asking our critics to find the words "Holy Trinity," or the word "Incarnation," or the word "Bible" in the Holy Scripture as they have for asking us to find the word Purgatory there.

The Church has defined that purgatory is a "place," but whether a place or a state or condition of the soul in between heaven and hell, it is properly named "purgatory," which means a place or state of "purging," or of purification where the soul is conditioned for admission into Heaven "into which nothing defiled can enter" (Rev. 21:7).

What the belief of the Jews was is very clearly outlined in the Second Book of Machabees (2 Mach. 12:43-46), which reads:

"And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins

of the dead, thinking well and religiously concerning the resurrection.

"(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead),

"And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

Dallmann, with his church, may reject the two Books of the Machabees, but he does so most inconsistently, since the same authority which declared to be genuine and inspired the books contained in the Protestant Bible, also declared seven other books of the Old Testament to be inspired—books from which Christ frequently quoted. But let us suppose, for the sake of argument, that the two books of Machabees were not inspired. They are still reputed as reliable historical books written 150 years before Christ, at a time when the Jews were still God's chosen people.

The text quoted above notes in the clearest terms what was the belief and the practice of this "chosen people."

Christ rebuked the Jews for many departures from the revealed law of God, but He never rebuked them for praying for the dead even as Jews still pray for the dead in their official prayer "Kadish."

Bossuet *(Projet de Reunion, Vol. I, 90)*, quotes Luther himself as saying: "As for me, who believe strongly, I might even venture to say more, who know that Purgatory exists, I can readily be persuaded that it is mentioned in the Scriptures. All that I know of Purgatory is that souls are there in a state of suffering and may be relieved by our works and prayers."

Calvin *(Instit. B 2, c 5)* admitted that the custom of praying for the dead existed for more than 1300 years before his time.

Tertullian, in the second century, refers to the observance of "oblations for the dead on the anniversary day of their departure," as an Apostolic tradition *(De Cor. Mil.)*.

St. Augustine, in the early fifth century wrote:

"The prayers of the Church or of good persons are heard in favor of those Christians who departed this life not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness. So, also, at the resurrection of the dead, some will be found to whom mercy will be imparted, having gone through those pains to which the spirits of the dead are liable. It would not have been said of some, with truth, that their sin shall not be forgiven, neither in this world, nor in the world to come, unless some sins were forgiven in the next world" *(De Civit. Dei, lib. XXIV)*.

St. Augustine quotes his mother, Monica, as addressing him on her death bed: "This only I request of you that you will remember me at the altar of the Lord wherever you may be" *(Lib. IX, Conf. N. 27)*.

A whole host of ecclesiastical writers in the early centuries find allusions to a middle state in the other world in Christ's description of the "Sin against the Holy Ghost," which He tells us shall be forgiven neither in this world nor in the world to come" (Matt. 12:32). Their comment runs something like this: Christ's words clearly imply that some sins may be forgiven in the other world. They cannot be forgiven in Heaven, into which "nothing defiled can enter," nor in hell, because from that place "there is no redemption."

They also find an allusion to the place or state to which Catholics give the name Purgatory in St. Paul's first Epistle to the Corinthians (3:12-15):

"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire. If any man's work abide, which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Origen, who lived in the *second* century, has this comment to make on those words:

"If, on the foundation of Christ, you have built not only gold and silver and precious stones, but also wood, and hay, and stubble, what do you expect when the soul shall be separated from the body? Would you enter into Heaven, with your wood, and hay, and stubble, to defile the Kingdom of God: or on account of these encumbrances, remain without, and receive no reward for your gold and silver and precious stones? Neither is this just. It remains then that you be committed to the fire, which shall consume the light materials; for our God, to those who can comprehend heavenly things, is called a consuming fire. But this fire consumes not the creature, but what the creature has himself built, wood, and hay and stubble. It is manifest that, in the first place, the fire destroys the wood of our transgressions, and then returns to us the reward of our good work" (Hom. XVI, in Jer.).

St. Jerome of the *fourth*, and St. Ambrose of the *fifth* century make similar comment.

The sect known as the *Nestorians* is traceable back to the early *fifth* century. But in their liturgy we read:

"Let us be mindful of our fathers and brethren, and of the faithful who are departed out of this world in the orthodox faith; let us pray the Lord to ab-

solve them, to remit their sins and their transgressions, to make them worthy to partake of eternal felicity with the just, who conformed to the divine will."

In the *Armenian Liturgy*, which is even older, we read:

"We require that mention be made in this sacrifice of all the faithful in general, men and women, young and old, who departed with faith in Jesus Christ." The choir answers: "Be mindful, O Lord, and have mercy on them." The priest alone: "Grant them repose, light, and a place among thy saints, in Thy Heavenly Kingdom."

In the *Coptic Liturgy* we read:

"Be mindful, also, O Lord, of all those who have slept and reposed in the priesthood, and in every rank of the secular life."

In the *Abyssinian* or *Ethiopian* Liturgy we read:

"Have mercy, O my God, on the souls of thy servants, men and women, who have been fed with Thy body and blood, and have slept at death in Thy Faith."

In the *Syrian* and *Jacobite* liturgies, the deacon says:

"Again and again, we commemorate all the faithful departed, those who are departed in the true faith, from this holy altar and from this town and and from every country . . . We pray, we beseech, we entreat Christ our Lord, that through the innumerable acts of His mercy, He would render them worthy to receive the pardon of their offenses, and the remission of their sins, and would bring us and them to His Kingdom in Heaven."

In the Liturgy of the Greek Church, used in many countries we read:

"We offer prayer to Thee, also for the repose and the pardon of Thy servant N., in a place of light, from which grief and lamentation are far removed," etc.

It is therefore clear that, when Luther invented the idea that if a man believes, no matter how much he may sin against the Commandments, he will be saved, and if he does not believe he will be damned, he went counter to the prevalent belief of all Christians from the very time of the Apostles. Holy Scripture implies the belief in the middle state of purgation when it declares, dozens of times, in effect, that a man will be rewarded or punished "according to his works." He would not be punished according to his works if there was no punishment in the other world except an eternal punishment.

If we were to divide Christian believers of the world into classes, we would immediately think of three, namely, the very good, the very bad, and the great multitude which is neither extremely good nor extremely bad. If the very good are entitled to immediate Heaven, and the very bad deserving of immediate hell, what about the bigger class

which is not good enough for heaven nor bad enough for hell at the time of death?

Human justice would not deserve the name unless it conformed to divine justice, yet human justice metes out a different kind of punishment to the light offender than it does to the serious offender. It considers the need of jails as well as of penitentiaries. If faith were the only ticket to salvation and unbelief were the only sin, the Lutheran would reason, rightly, but not only a few texts of the Bible, but a hundred are against his position. Their common sense leads both the Lutheran clergy and their people to deny such doctrine in practice, no matter what they may teach in theory. They, more than other Protestants, uphold the validity and the immutability of the moral law.

One's human instinct also leads him to pray for his departed relatives and friends. But prayer for the dead implies the belief in a middle state of purgation. Those who go directly to heaven certainly do not need prayer, and those who go directly to hell cannot be benefited by it.

Stalin's Pan-Slavism is Czarist and not Marxist. It was condemned by Karl Marx in 1855, during the Crimean War, for reasons that warrant its condemnation in 1946. One needs only to substitute the name Generalissimo Stalin for Czar Alexander II, and increase the number of soldiers from 800,000 to 8,000,000, or more, in the N. Y. Tribune statement of Marx against Pan-Slavism, to see its present-day application. After warning the world that if Austria lines up with the West, "Alexander II will place himself at the head of the Pan-Slavist movement and change the title of Emperor of all the Russians into that of Emperor of all the Slavonians," Marx said: "Pan-Slavism is not a movement which merely strives after a national independence; it is a movement which, thus acting upon Europe, would tend to undo what a thousand years of history have created; which could not realize itself without sweeping from the map Hungary, Turkey, and a large part of Germany. Moreover it must subjugate Europe in order to secure the stability of these results, if they are ever obtained. Pan-Slavism is now, from a creed, turned into a political menace, with 800,000 bayonets to support it."—David Goldstein in the Boston **Pilot.**

At a public function one of the diners, a minister, found himself ill at ease with the fish course. He sampled it dubiously.

"Dear me," he said, "Whatever is this?"

His neighbour glanced at his clerical collar and adapted his comment to his company:

"Piece of cod that passeth all understanding," he said.

N. O. D. L. Notes

Those picture magazines

Mr. William C. Smith

THE reader of this magazine will notice, if he looks at the NODL List on another page, that we have added a new magazine called *Flirt*. Besides carrying the usual objectionable advertisements common to this type of publication, the magazine also has an abundance of very suggestive pictures. In this, too, it runs true to the style of other magazines of the same character.

The pictures are usually in the form of a series of photos of girls in suggestive poses with little clothing. Some of the magazines even have "articles" that run with the illustrations narrating the glamorous thoughts of strip-teasers, and articles on various methods of torture.

In some cases one magazine will carry a series of photographs that will appear a month or two later in another magazine of similar scope.

The pictures are so taken that the model is always draped in some fashion or another, persumably so that the publication cannot be accused of actually printing nudes. Needless to say, none of them has a second-class mailing permit. And yet they may be found on most newsstands throughout the country, at least in those parts of it that your correspondent has visited. You will find them in New York, Atlantic City, and other cities of the eastern seaboard, and I imagine in other parts of the country as well.

Obviously, the magazines have but one purpose—to appeal to the prurient-minded. But be that as it may, they are on display on newsstands that carry comic books, the usual 25-cent books, and magazines of unquestioned decency.

I have often wondered whether newsstand operators ever think that they might drive away from their stands decent purchasers who just want to buy an ordinary magazine and don't want to appear to the passers-by as if they were patronizing a sort of magazine house-of-ill-fame.

Then there is the question of youngsters who patronize the newsstands. I wonder how many newsdealers ever think of the effect upon these young people when they display magazines such as I have described alongside magazines for children.

It seems to me that this point should be stressed by NODL workers who visit the newsstands. Perhaps some newsdealers would realize that they are throwing temptation in the path of their youthful customers when they sell sexually objectionable material.

The magazines we have been discussing seem to be on the border-line so far as the authorities are concerned, but they are definitely not on the border-line so far as morality is concerned. That is why they are on the NODL List.

Penance is a recognition and reestablishment of the moral order in the world, which is founded on the eternal law, that is, the living God.—Pius XI.

JULIE - - - Or Housekeepers Are Hard To Get

Magazines Disapproved

BY THE

National Organization for Decent Literature

December, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Code and Cult

P. J. Lydon

St. Patrick's Seminary
Menlo Park, California

When may a priest assume permission to baptize a child without the express permission of the proper pastor of the parents or the pastor of a different Catholic rite?

The Code decrees that a child born outside the parish of the parents should be baptized by the pastor of the parents in his own parish if this can be done *easily* and *without delay* (long distance or long delay) (C. 738). If there is to be much delay, any pastor may baptize the child and he should send a certificate to the proper pastor and make a record of the baptism in his own book of Baptisms. If the child is born in a city where the parents have domicile or quasi-domicile, but outside the proper parish, as a rule, it can easily be brought home for baptism. Sometimes the priest does not know the facts and does not inquire where the parents belong or of which rite they are members. These questions should be asked, particularly when there is a case of persons of a different Catholic rite and their pastor lives in the same city (Cappello, I, n. 136).

Is there any ruling regarding Orientals collecting or asking for Mass stipends in our diocese?

Yes. The Sacred Congregation of the Oriental Church forbids the giving of permission to collect or the giving of stipends unless these persons show a *recent* letter from the same Congregation. Sometimes the man who asks for Mass stipends is not a priest at all, or the institution for which he requests money is non-existent (S.C. Oriental Church, Dec. 23, 1929: Jan. 7-8, 1930).

A question arose in a clerical gathering whether an American Catholic who is traveling in Canada must hear Mass there on a day when he would be obliged to do so were he at home, although it is not a Holy Day of Obligation in Canada. Also whether a diocesan law binds a priest while he is outside his diocese.

The answer to the first question, is No. A traveler is not obliged to observe a general law if it is not in force in the country where he happens to be (C. 14, n. 3). This canon deals with *peregrini* who have a domicile or quasi-domicile elsewhere, but not in the place where they stay as travelers. An American, however, who is traveling, e.g., in Italy, on a day which is a Holy Day by general law, e.g., the Feast of SS. Peter and Paul, must hear Mass there on that day, although it is not a Holy Day of Obligation in his own country (C. 14, n. 3). There are ten Holy Days of Obligation in the common law (C. 1247). Of

these, we keep only six in the United States (by indult).

The answer to the *second question* is given in Canon 14, n. 1. *Per se* a priest is not bound by his diocesan laws when he is absent unless the violation would work harm in his own diocese, e.g., the law of residence, or unless the law is personal as well as territorial. Diocesan laws are presumed to be territorial only, unless the local Ordinary made the opposite clear and said that diocesan laws bind his priests even outside the diocese (C. 8, sc. 2). Scandal, however, must be avoided.

Someone said that it was the late Cardinal Gasperri who in 1903 first suggested to Pope Pius X that the laws of the Church should be codified and made more clear and accessible. Is this certain?

No doubt, the great Cardinal made the suggestion as he publicly said in a speech to the International Juridical Congress in Rome (1934). But some authorities say that Pope Pius X himself came to the papal throne with that idea in his own mind. He was a practical pastor and saw the need of the codification.

Do the Instructions of the Holy See issued since the Code contain real precepts?

Generally, they are only more clear applications of the canons of the Code, but in some cases they expressly command certain new ways of observing the Code, e.g., June 29, 1941, on investigations before Marriage: and May 26, 1938, on the care of the church and tabernacle. Both are from the Sacred Congregation of the Sacraments.

May we celebrate the three Masses of the Forty Hours at the altar of exposition?

No, unless through necessity (no other altar) or by Apostolic Indult. Neither can Communion be distributed at this altar except for the same reasons (O'-Connell, *The Celebration of Mass* p. 427, p. 96).

May a Latin Catholic join an Oriental Catholic rite?

In all cases of laymen or priests the special permission of the Holy See is needed to do this. The Decree of December 6, 1928, which allowed Apostolic Delegates or Nuncios to grant this permission to laymen was abrogated by Decree of the Sacred Congregation of the Oriental Church (November 23, 1940).

How many Oriental rites are there?

There are five chief rites—the Alexandrian, Antiochene or Syrian, the Armenian, the Byzantine or Greek, and the Chaldean. There are sixteen subdivisions. These Catholic Orientals number over eight millions (Cicognani, *Canon Law*, p. 444 ff.). The Ruthenians have two Bishops in the United States. All others, Maronites, Copts, etc., living in this country are under the jurisdiction of our American Bishops.

Sermon Suggestions

✠ *John F. Noll, D.D.* *For the month of December*

The sermons appearing in **The Priest** during the last ecclesiastical year all dealt with the one article of faith, "I believe in the holy Catholic Church." Beginning with this ecclesiastical year, and running until Advent 1948, the sermons will deal with the Ten Commandments and the Six Precepts of the Church.

Recalling Bible History

DECEMBER 7

The Ten Commandments are commonly known as "The Decalogue," which is the Greek word chosen to express in one word "The Ten Declarations of the Almighty," which prescribe all the duties which every human being owes to God, himself and his neighbor, and protect all the natural rights enjoyed by men.

(1) Shortly after Moses departed from Egypt for the promised land with hundreds of thousands of Israelites, God ordered him to gather the people at the foot of Mount Sinai and then to ascend to the summit of the Mount where God, amid thunder and lightning, formally delivered to him Ten Laws for the government of the conduct of men until the end of the world. We call these God's "Ten Commandments."

You memorized these laws even before your first Holy Communion Dav, and we hope that you can still recite them.

God wrote these laws on two separate tablets of stone, because they actually belonged to two groups: (1) those dealing with the obligations of every human being to His God; and (2) those which deal with his duties to his fellowmen. The first group contains the first three Commandments, and the second the last seven.

(2) Outside of the ceremonial law, which designates the day for public worship of God, all Ten Commandments are implicity prescribed by nature itself. It is clear that idolatry, cursing, indifference towards one's Creator, disrespect for parents, murder, adultery, stealing, lying, the unjust coveting of a neighbor's wife or his property would be wrong whether God ever formally legislated on these matters or not.

Some of the Commandments are presented in a positive and others in a negative way. "Thou shalt" and "thou shalt not." But even the positive Commandments forbid the doing of things opposed to the prescriptions, and the negative ones assume that the opposite of the thing forbidden will be practiced. Perfection, of course, is reached only by love, and that is why Christ reduced the Ten Commandments to the "two great Commandments of the law," the one prescribing love for God with one's whole heart, one's whole soul, one's whole mind, and one's whole strength; and the other prescribing love of neighbor and demanding that one should treat others as he himself would like to be treated by them. Moderns like to call the second Commandment of the law "the Golden Rule," but they are very wrong

in representing the "Golden Rule" to be the essence of religion, because religion takes God into account first, while the Golden Rule usually disregards Him completely.

(3) The Commandments might be designated "a compendium of morals" as the Creed is a "compendium of faith."

I have said that the Commandments take account of the rights of both God and men. The first three emphasize God's right to our love, to respect for His name, and to public worship. In the other seven the rights of the individual to his life, to His honor, to his property, to his reputation, the rights of parents in relation to their children, of superiors in relation to inferiors, etc., are contained.

While Moses was conversing with God on Mt. Sinai the people below, who had long lived among Egyptian idolators, built a Golden Calf and were worshipping it. In holy indignation Moses threw the tablets containing the Ten Commandments against a rock and broke them. The leaders in this act of idolatry were punished, but God, yielding to the prayers of Moses, forgave the rest of the people and gave His Commandments anew on two other tablets. Therefore they, known as the Torah, were regarded as sacred by the Israelites and kept in the Ark of the Covenant.

Conclusion: David writes: "Cursed are they who decline from thy Commandments." If all people "had an understanding of God's laws" and followed them, we would have a perfect world. We have frequently "declined from God's Commandments" and, therefore, deserved His curse. Fortunately we have often been pardoned by God's mercy. But let us resolve, for our own good if not out of pure love for God, to observe His laws faithfully in order to have our lives blessed.

The Moral Law Unchangeable

DECEMBER 14

During this season of Advent the theme of the preaching of St. John the Baptist, the forerunner of Christ, is repentance. And of what do we repent? Of the violation of God's Commandments. Repentance is not genuine unless it includes a firm determination to discontinue a practice which was sinful, and the wilful violation of God's laws is always sinful. Therefore let us become familiar with all implications of God's laws and faithfully observe them.

(1) If the moral law, embodied in the Ten Commandments, is based on the natural law, it must be as unchangeable as nature itself, as unchangeable as God. Just as the North Star, which astronomers call "fixed," directs the compass, which is the voyagers' and the travelers' guide, so must the Ten Commandments be the guide of man's conduct, no matter what the attitude of the generality of people towards them may be. No rational traveler would disregard the compass because others disregard it. Neither should those familiar with the Commandments and the consequence entailed by their violation disregard them because thoughtless, uninstructed, unguided people pay no attention to them.

The North Star remains in the

heavens whether the people know anything about it or not, and so do the unchangeable Commandments of God remain in force, no matter whether we are familiar with them or whether we like them or not. The well-being of every individual and the well-being of society depend entirely on their observance. There are those, whose "wish is father to their thoughts," who believe personally and teach in books that morals arise from customs of the times and that, therefore, they change with the times. But moral truths are just as fixed and unchangeable as mathematical truths are. I hardly need to tell you that these do not chance with the times; that twice two will never be eleven or seventeen; or that a part of a thing will never be larger than the whole.

(2) The violation of God's laws by one who recognizes them is rebellion, because the violation takes place in the very presence of the Legislator, which implies open defiance.

But the true child of God obeys His laws not because of the threat of punishment but from a motive of respect, and even of love, from a desire to keep free from sin, to enjoy God's favor, to win His blessing, and to reap the fruits of obedience.

Every Catholic is in reality, and not in any figurative sense, a child of God. He was "adopted" personally and individually by God, and on that occasion God entered into his very soul, made his body His temple, and engrafted him as a branch on Christ the Vine, in order that he might participate in Christ's own divine life. Such a child should certainly not be rebellious or disrespectful or defiant of his adopting Heavenly Father.

This world has come to a sorry pass precisely because creatures of God and even His children have disregarded and defied His laws, which, as David said, invite His curse.

Yes, the temporal happiness of the individual and of nations depends on compliance with God's Commandments, and the individual's eternal happiness can be achieved only by their observance.

(3) A young man once approached Christ to ask Him a very pointed question, and Christ gave him a very pointed answer. His question was, "Master, what must I do to attain eternal life?" Jesus answered, "If thou will enter into life, keep the Commandments" (Matt. XIX, 17).

Many modern religions teach that one need not worry about the observance of God's Commandments if one will only take Christ as his Savior. They quote Holy Scripture where it reads "believe in the Lord Jesus Christ and you will be saved." If that were the only text in Holy Scripture they would seemingly have a case. I say "seemingly" because our reason must rebel against the idea that God, an infinitely holy Being, would reward everlastingly one who lived a life of rebellion against Him. Reason would rebel against the idea that what was once wrong ceased to be wrong after Christ, Who was "loaded with the iniquities of us all," atoned for Adam's sin. God would not be God if He could be indifferent towards sin or the violations of His laws after man was redeemed. You have met people who claim that they are already "saved," which implies the same thing, namely, that no matter how they may live in the future, their salvation is secure because

Jesus was accepted by them as their own "personal Savior."

Conclusion: You always think straight when you think with the Church, because a divine Church must be, like God, truth itself when it fills its office as teacher in His name. Be grateful, therefore, that you have a dependable interpreter of the Commandments of God; that your Church has supernatural means for your sake by which obedience to His laws becomes not only easy but a pleasure. The saints would all testify that observance of the Commandments is the best soul-bracer and happiness-producer there is.

What the Infidel Must Think About

DECEMBER 21

In the Introit of the Mass on this fourth Sunday of Advent we read the words of David: "The heavens show forth the glory of God and the firmament declares the works of His hands."

Taking that cue from David let us see how weak is the position of the atheist, the agnostic, the infidel. If they were right, of course, there would be no need of observing the Commandments or of striving for everlasting happiness.

(1) There are 100,000 professed atheists in the United States, which means that there are about 1400 who believe in God's existence for every one who does not. St. Paul tells us that the minds, even of these people, do not reject God, but rather that their hearts do. In other words they rather wish that there was no God because they do not relish the punishment which awaits them for the violation of His laws.

The agnostic is one who holds that he does not know whether there is a God or not, but he is very careful not to try to find out. The infidel is one who believes that there is a Supreme Being, but claims that He is too "supreme," too "big" to concern Himself about us and that, therefore, it is not likely that He made a revelation to man, or expressed His will in any sort of way. Taken together the atheist, the agnostic, the infidel constitute a very small portion of mankind, although they have been so much more vocal than believers, according to the adage, "Error is always more aggressive than truth."

During the war a high army official was quoted as saying "there are no atheists in foxholes," and an Admiral testified that he never found a marine or a sailor who, during a fierce storm at sea, did not show his belief in God by praying.

(2) On any clear night about 5,000,000 stars, each a sun vastly larger than our own, which itself is 100,000 times larger than our earth, can be seen with the naked eye—about 2,500,000 on this side of the equator and an equal number on the other side. But through their powerful telescopes, astronomers see hundreds of millions of them, some so far distant that their light over a period of thousands of years, traveling at the rate of 186,000 miles a second, or about four and one-half trillion miles a year, will not reach the earth for another million years. Many infidels know this and,

therefore, they do believe in an infinitely "supreme and powerful Being."

The order in the universe, so evident to the scientist, also proves the infinite intelligence of that Being. But it seems not to occur to them that everything in the world around us also points to God's providence, His goodness, and His deep interest even in our material welfare.

The sun, which is absolutely necessary to life here on earth, could be the cause of death if it were not placed just where it is, 93,000,000 miles away. If it were much nearer everything would burn up; if it were much farther away the world would be too cold for human, or animal, or vegetable life. We could not live without water from the bowels of the earth, or without rain from the skies. We could not live if the air were constituted differently from what it is; we would have no food if the surface of the earth were all rock instead of soil that it is.

If a provident God has provided these things for our temporal welfare, reason, realizing these things, must admit that God would do infinitely more for our eternal welfare because so much more is at stake.

(3) Every attribute of God must be as infinite as is His power, and just as active. His goodness in action explains our creation as immortal beings. God wanted rational creatures, whom He could so easily make, to share His infinite happiness and even His glorious home eternally. His love, set to action, led Him to come down to earth in order to teach us the way to Heaven. Because that love is infinite it impelled Him to invent a means whereby He could unite Himself intimately with every soul created by Him and later redeemed by Him on the cross. It is only one step, love-step from the Incarnation to the Holy Eucharist.

But God's holiness, which cannot contradict His other attributes, demands that "we be holy as He is holy." It prevents Him from being indifferent towards sin or to man's conduct while on probation here.

His justice impels Him to reward the good eternally. The same justice requires that He mete out to the light offender light punishment, and hence a purgatory is as much dictated by God's justice as a hell.

No objection can be raised against God's Commandments as long as they are not impossible to observe. The help of His grace and the Sacraments, which He provided for man's growth in holiness, make their observance easy, and for the one who truly loves Him, should make their observance a real joy.

Conclusion: In the Epistle of the first Mass of Christmas St. Paul urges Titus, a priest and Bishop, to speak about these things, to "exhort" the people to live in keeping with these truths. As your priest I would have you to take to heart this instruction on the attributes of God, to think of Him as an "integrated" God, or One possessed of every attribute that belongs to a perfect person. It is proper to fear His power, but there would be no reason to fear it if we strove to reciprocate His love. Let reciprocity of love be your earnest New Year resolution.

God Is Infinite in Every Aspect

DECEMBER 28

We have seen that the Commandments of God must be obeyed even by pagans, because they are dictated by the natural law which, St. Paul says, is "engraven on our hearts." The same Apostle, recounting the sins of the pagan Romans, told them that they were "inexcusable" since human reason, acting normally, must arrive at a belief in a Supreme Being, on Whom all people are dependent, and Whom, therefore, they must serve.

(1) A Supreme Being must be supreme or infinite in all His attributes, and at this season we are preparing ourselves for the fitting observance of the supreme expression of His goodness and mercy and love towards all men manifested in the Incarnation.

The fact that we were created to "the image and likeness of God," and that we are destined to live forever with Him in His paradise of Heaven, does not, in itself, guarantee the realization of that wonderful destiny. We are placed here on earth to earn Heaven as a reward for loyalty and service, which is best shown by the faithful observance of God's laws.

We are familiar with what happened to Adam and to the entire human family descended from him because of his refusal to observe a special law imposed on him as the head of the human race. After Adam's disobedience God's holiness and His justice demanded that he forfeit his right to Heaven. The same fate must be ours if we wilfully violate His laws in a serious way. But the supreme Being, infinite in every respect, is not all holiness and justice. His goodness, His mercy, His love must be equally infinite and, therefore, He forgives the sinner upon repentance, gives him repeated new chances, no matter to what degree he may violate the laws of his Heavenly Father.

(2) When the entire human race became involved in the consequence of Adam's sin and was unable to extricate itself God came to its rescue by an infinite display of His love and mercy. St. John tells us "God so loved the world as to give His only begotten Son," who would make possible the everlasting salvation of fallen man. On the cross of redemption He made a complete and adequate, in fact an infinite, atonement in the name of man. St. Paul, referring to the Incarnation, writes: "The goodness of God our Savior has appeared unto all men, instructing us that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world." That is only another way of saying that we must keep God's Commandments, and that we would receive the grace wherewith to do so. In the same connection the Apostle tells us that Christ's purpose was to "cleanse to Himself a people acceptable, a pursuer of good works." A pursuer of good works is one who observes God's laws. By His Incarnation and Redemption the Son of God made the attainment of our salvation possible, but not actual. We must continue to "pursue good works" of a supernatural character.

These attributes of God which are so forcibly expressed in His

birth in this world and in His death on the cross, present Him not only as a good and loving God, but as one "deserving of all our love." As the Supreme Good, His acquisition and possession through reciprocal love should be our one ambition and should compel us to strive to love Him above all things and to love our neighbor as ourselves. It is unworthy of us, children of God, to observe His laws solely out of fear of punishment; or even to look for the line which divides venial sin from mortal—because it is very easy to overstep that line. We should perform good works which are not prescribed by His laws, and perform them out of filial love. Christ tells us that even "a cup of cold water" given in His name will have its reward, and St. Paul urges us to have a supernatural motive in all that we do, "whether you eat or drink or whatever else you do, do all for the glory of God."

We cannot merit for Heaven even when we perform good works while we are in mortal sin. You tell God daily that you "love Him above all things because He is infinitely good and deserving of all your love." Do you always speak the truth when you utter this Act of Love? Since you know that He is deserving of all your love, your strife should be to love Him above all things.

Conclusion: Those who love God will have no difficulty with the Commandments. Does not Christ say, "If you love Me you will keep My Commandments?" His words need no comment because it is very evident that if we love God we shall respect His laws, and that if we do not observe His laws we do not love Him.

During this Christmas season when you repent of all your past wrong-doing resolve to observe God's laws faithfully, and to do even more out of pure love.

Catholics Must Set Example

JANUARY 4

We have noted that the Commandments of God will not be observed by the generality of people unless they keep conscious of the reason why they live here on earth, whither they are going, and how to get there.

(1) If society disregards the moral law it is because most individuals, who comprise society, disregard it. When society is so constituted people will never offer organized resistance even to such rulers as Hitler and Stalin, who might be likened to the pagan emperors of early Christianity. They had been reared the pagan way, according to which "might makes right," according to which the king and emperor arrogate to themselves the place of God. Their will, and not the divine will, must be the law of the subject who has no rights except those which the state wishes to give him and, therefore, no rights which any court may sustain. Such rulers promulgate commandments which every citizen of the state must obey. We observe this today in the sycophantic homage which Communist leaders and every member of the Party in every country pay to the orders given by the Kremlin. If those who call themselves children of God, and even soldiers of Christ, were half as obedient and loyal to God as the Commun-

ists are to Stalin, we would have a different world, a genuine Christian and moral world.

(2) Nearly all the evils to which the press calls our attention obtain in the so-called Christian countries, because there aggressive infidelity is most pronounced. It is fomented and propagated by small organized minorities, who not only lack the light of faith, but who have deliberately put out its lights and want to involve the majority in their own darkness.

In his first Encyclical, Pope Pius XII deplored this condition of things when he wrote: "Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity of ingratitude. But having known Him to reject or forget Him is so great a crime as to be scarcely credible."

His first words refer to the pagan nations to whom God's written Commandments and Christ's religion have not yet been brought. His other observation relates to nations which once were solidly Christian, governed by rulers who felt themselves as much obligated to obey God's law as the lowliest subject—and that means practically all of Europe today. In our country the pagan school of thought, which defends the mutability of the moral law, is dominant. It is blameable for the widespread attacks on morals, for the flood of printed filth, which inundates our nation, for the shocking delinquency among tender youths, for the rejection of the divine Teacher and Lawgiver. The world was not much different at the time of Christ, yet St. Paul was bold enough to declare that it could be conquered "by our faith." This implies, of course, that we must be strong in belief, and vigorous in our conduct in keeping with God's laws.

(3) Sin is easy because we lean in its direction. Virtue is difficult because it means a pull in the opposite direction. The laws of God must, therefore, be taught with authority. His laws must be as dogmatic as His doctrines. That is why God delivered His Commandments on tables of stone, and under most solemn surroundings.

If Catholics accept the Ten Commandments as dogmatic teaching of a divine Lawgiver Who is interested in their everlasting welfare; and if they receive more divine helps for the observance of the laws, they should excel all others in both their private and social conduct. Aiming at the same goal which St. Paul ever had before his own vision, should they not, like him, "press forward" to that goal, while pitying and praying for those among their neighbors, their friends, their countrymen, who have not been half as much favored by God?

Conclusion: Your friends may not be influenced by what was the glory of the Church during the second period of her history, nor by what happened to the modern world; but they can, by watching you, learn what the true faith and the observance of God's laws can do for the individual. Right living made saints in the past, and it is the only thing that can make saints today; and if you do not become a saint during the brief time of your probation here on earth you will regret it throughout a never-ending eternity, because there the greatest unending reward goes to the ones who served God best.

Book Reviews

Come Follow Me, The Following of Christ, Adapted for Mental Prayer, by B. F. Marcetteau, S.S., Vol. 1, Milwaukee, Bruce, 1947, pp. 199, $2.50.

UNDER this terse but provocative title, Father Marcetteau invites us to strive for greater intimacy with the Master by meditating on the text of the Imitation of Christ. If his book were just another manual of meditations, it would undoubtedly elicit the praise and gratitude which such contributions ordinarily and deservedly merit, but in all probability it would not stir up any special enthusiasm among the thousands who were constantly casting about for new and more satisfying aids to meditation. The reason for this 'divine discontent' seems to lie in the substantial sameness of the matter which these manuals present for our consideration.

Uncounted souls have at various times sought a way out of their spiritual doldrums by having recourse to the Imitation of Christ, hoping to draw from it inspiring thoughts around which to weave a formal meditation. And well they might. For where is the book, apart from the Bible itself, which has won for itself such universal acclaim for exalted spirituality and profound wisdom, if it be not the Imitation of Christ? It has been said so often as to be now almost a truism that of all books not directly inspired by the Holy Spirit the Imitation is far and away the most inspiring book we possess. All critics are in accord in singing its praises as a veritable treasury of spiritual thoughts and counsels which deal with every phase and stage of spiritual living and growth in holiness.

Why, then, has the Imitation of Christ not become the "must" among all the other books of meditation? Why do so few, even among the more advanced souls in the ways of mental prayer, persevere in their efforts to use it as a first aid to meditation? There is only one reason that has been advanced for this anomaly that makes sense, but it is a reason that has been given by many sincere wayfarers in their quest for communion with their God. It is the fact that, because the Imitation is not done in the form of meditation, it is too difficult for most persons to build their own meditation on it. "They cannot see the woods for the trees." They are therefore left bewildered by this abundance of riches and find themselves unable to carry away with them the treasures they there discover.

Fr. Marcetteau Analyzes

Now it is precisely this heretofore insuperable difficulty in the use of the Imitation of Christ as a book of meditation which Father Marcetteau has succeeded in removing. He takes up chapter after chapter of the Imitation, from the beginning of the First Book down to the end of the Fourth Book. But before he attempts to build a chapter into a meditation, he first procedes to the extremely difficult and at times the seemingly impossible task of logical analysis. For the Imitation was not meant by its author to be a scientific treatise on the spiritual life, but it is rather a diary in which he jotted down more or less haphazardly as they came the

thoughts and inspirations which welled up in his own soul, in joy or in sorrow, amid spiritual consolations or dryness of soul, when the object of honors and acclaim or of contempt and blame.

Having discovered the leading thought in the chapter, the **leitmotif**, if I may call it so, Father Marcetteau groups the verses together, sometimes re-arranging their order for this purpose, and occasionally but rarely omitting a passage when it is foreign to the main theme. Then he places these verses under appropriate title heads which focus the attention of the reader and at the same time provide him with the points of meditation. This, of course, becomes the body of the meditation, generally called by spiritual writers the **considerations.**

To these Father Marcetteau prefaces an introduction, called in some methods of mental prayer the **adoration** and in others the **prelude.** These adorations he largely builds around appropriate texts from the Holy Scriptures or from the Imitation itself. He brings the meditation to a close by appending an **examination of conscience,** by means of which he brings the spiritual theme of the chapter of the Imitation to bear on our own daily lives, and helps us to discover thereby how far we are still removed from its ideals. From the examination just made, he suggests a few short **resolutions,** obviously corresponding to the subject of meditation as so many means to aid us in following Christ in the lesson of this day's meditation. The final word, to be carried with us as a reminder of our meditation and particularly of the resolutions formed during it, is a brief text, which is meant to embody the spirit and the spiritual fruits of the entire meditation.

"Art Conceals Art"

In its finished form, **Come Follow Me** looks so very simple and easy of accomplishment. This is undoubtedly so because like all true works of art it conceals the vast amount of toil and care which produced it. At long last, therefore, we, members of the Clergy, members of the Sisterhoods, members of the Laity, we, everyone of us, are enabled to use the Imitation of Christ as one of the surest and most perfect aids to meditation in our flight to God.

It is with a deep sense of privilege and with real gratitude in my heart, which will echo and re-echo some day in the hearts of thousands of readers, that I present this review of **Come Follow Me,** a truly valuable contribution made to the world of spiritual literature.

Louis Arand

With Jesus Suffering, by Nicholas Schneiders, C.P., St. Louis, Herder, 1947, pp. 554.

With a great deal of common sense, Fr. Schneiders proposes to fight the selfishness and the love of pleasure of our times with a deeper knowledge of the Sacred Passion of Christ. And he turns to the logical audience, the children. In meditation after meditation he points out to them the correlation between what Christ suffered and the sins we commit. Fr. Schneiders draws this important conclusion for the children again and again, simply and clearly. At the same time, he gently, but con-

stantly, comes back to the imitation of Christ, to forming the habit of turning to Our Lord when they are made to suffer, to trust in Him for consolation. Finally the whole work is permeated with the desire that they should learn from it to love Christ for what He has undertaken for us.

The body of the book consists of meditations gathered under the chapter-headings usually found in books on the Passion. Each chapter is subdivided into some twenty or more brief meditations—each complete in itself. Chapter Ten, the last chapter, is a collection of ejaculations and prayers in honor of the Passion and the Sorrows of Mary. Since the book is meant to be read to children, the usefulness of including the 'Little Office of The Passion' is hard to understand. Fr. Schneiders has written in a style gauged to the minds and vocabulary of grammar school children. How succesful his attempt is I am in no position to judge.

I cannot help wishing Fr. Schneiders' book every success. Whether he means it to be used in the home, or as part of the daily reading done in our schools is not clear. But his approach to the problem of raising our children with a sense of the cost of sin in the only terms in which God has considered it, should be given every chance to prove itself. Something needs to be done; maybe this is one way to waken them before the indifference of adolescence sets in.—J. P. M.

For Thee Alone. Conferences for Religious. By H. Beutler, C.M., St. Louis, Herder, $2.50.

SO honest is the House of Herder that they are always afraid to label their wares with a title which is not strictly limited to their contents. This book, for instance, is a manual of spiritual strategy for all people who want to save their soul in serving God. But unlike the Bible which tells to each one of us, in three passages, that "Him alone shalt thou serve," the editors are careful to claim that these Conferences are for Religious. Verboten is the thing if you are a layman. When will they learn that "the title is the thing"? I do not want to be profane, but I wish to quote with a smile the lines of Tom Moore: "Nine times out of ten if the title is good the material within of no consequence is." After all something has to be done to foster the pious habit of purchasing food for the soul.

Coming now to the book, I assert that founded as it is on that word of St. Augustine that "man is storm-tossed until he is anchored in God," it is a timely, timeless reminder that Christianity makes us happy here below as well as hereafter. The Sisters, yes, of course, but also the man in the street, the shop, the store, the sacristy, will learn here that sanctity is sanity, and that it pays good dividends to love Him who loves us and craves to love us for all eternity. Oh, the good chapters they will find on prayer, on fraternal correction, on mutual forbearance, etc. Incidentally if Brother Layman is not satisfied with the book let him give it as a present to the nun who teaches his children. We are afraid to go over the head of our readership, and we reach only their feet. Let us change the tactic.

—J. M. Lelen

...the
Peace of God
which
passeth all
understanding
Philippians 4:7
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(Continued from page 886)

zealous volunteers from outside. But many, many more are needed when 80% of the white Catholics are centered in four cities, 81% of Negro Catholics located in two.

Here is a great field for a rural apostolate. Thirty-five out of 95 counties have five or less Negro Catholics. There are counties of a population as high as 24,000 without so much as a single Catholic!

The Diocese of Nashville, for all that, has had five times as many converts to the faith per priest as the average diocese in the United States. What would be the picture if this zeal were reinforced by sufficient priests and nuns, backed by adequate financial resources? The fields are white for the harvest. . .

Just One Year

ONE of our nearby pastors solved his school-problem very neatly this fall. For the past few years he has been taking in three pupils to every one graduated, and this year marked the bursting point. There simply wasn't enough room left.

So he presented himself at the Board of Education meeting in mid-August and announced that he was forced to turn his seventh and eighth grades into the borough school-system.

After letting that sink in for a few minutes, he went on to say, "That means you'll have to hire two more teachers—hard to get and expensive. . ."

More silence; then—"There is a solution, of course. You can rent me space and I'll provide the teachers."

They came softly. They pr
vided two rooms at a nominal re
and now the Sisters are taki
care of sixty Catholic children
a public-school building.

There wasn't a murmur from t
local ministerial board, either—
letters to the editor.

"What would you do," we ask
"if suit were entered against t
parish?"

"Nothing," he said. "I'd let t
borough have the sixty kids. We'
going to build a new school in
year or so anyway."

If We Closed Down

Regarding all the fuss abo
school-buses, lunches, etc., some
the clergy hereabouts have p
forward the challenging idea
completely shutting down the e
tire parochial school system
over the country for one year.
would provide the American co
munity with a startling object le
son on just how much money v
Catholics save the country by o
self-sacrifice. Bus-service, lunche
and the rest of it, would then see
very picayune indeed.

Think of what would happen
your community if your schoo
were not to open next year.
would probably end up wi
school-boards leasing Catho
properties and in many cases, pa
ing the Sisters' salary out
public funds. How else could t
situation be met?

According to a survey made b
Russel M. Boehning, S.J., of Go
zaga University, Spokane, "If th
State of Washington were to tak
over the cost of educating the 21
000 students now attending Cath
olic grade and secondary schoo
in the State, it would require a

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additional annual expenditure of nearly $4,000,000 and a capital investment of more than $12,000,000."

In the State of Washington during 1946, the cost of public primary education was $162.28 per student; in the high schools, it was $240.59.

It cost Washington Catholics $46.60 per child in the grade schools, and $127 in the high schools.

But Mr. Boehning points out that Catholic parents must help pay that $240 for education of each public high school student, plus the $127 to the Catholic high school, if they have a son or daughter of high school age.

Keeping Souls Out Of Heaven

ONE of our episcopal friends has forwarded an anonymous letter that came to his chancery. Reverently written, it names no names, but simply cites abuses which our most reverend friend asked us to call to the attention of our readers.

The writer mentions three cases: The first involves an Orthodox man interested in becoming Catholic and marrying his Catholic girl-friend. "Together the couple called upon her parish priest to ask for a conference. The assistant who came to the door told them 'The pastor is busy and we assistants have too many converts to handle right now.' "

The second case: A man with a marriage problem tried to talk it over with a priest-friend, but the conversation was directed along other lines. "According to the priest's words to me, 'I changed the subject, because I didn't want to get into conversation about it.' "

The third case: "A Catholic girl married a non-Catholic boy outside the Church, maybe eighteen months ago. Seeing the error of their way, the couple approached the girl's brother for help in getting the matter straightened out, the young man asking to join the Church and be married by the priest.

"They were too timid and scared to go themselves, so the brother went over to their parish. He encountered the assistant, who referred him to the pastor, who in turn made an appointment to see them.

"The young people felt encouraged and kept the appointment. The time allotted was forty-five minutes, during which the pastor sat, head in his hands, as if in a trance; finally he said 'I'll think it over and call you.'

"Two months passed, and no call. The brother approached the curate again, and he remarked, 'The pastor must have forgotten. I'll remind him.'

Procrastination

"Three more weeks and no call. —So the brother 'phoned the pastor, who promised to call back.

"Ten days—and still no call. In desperation, the brother went to his own pastor, who said the case was out of his jurisdiction because of parish lines.

"So months have passed with no progress. The woman is looking forward to the birth of her first child and there the case rests. Three souls in danger, if not of

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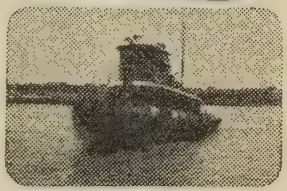

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perdition, surely of unhappiness, and what has the Catholic party to offer her willing non-Catholic husband?

"These souls are endangered and for them I wish to implore Your Excellency to take action to arouse the priests from their lethargy. Our priests are all too often the subjects of unjust criticism by Catholics and non-Catholics. However, in these instances, such criticism, if not wholly justifiable, might certainly serve as food for conversation amongst the Protestant parties—and what do the Catholic parties have to offer in rebuttal? . . ."

Red Letter Day

ALONG about this time every year, we begin to get anxious about a certain letter—one we are expecting, not one we have on hand. Along about this time every year it comes through. What do we care? Well, it is from the Reverend Forrest Donahue, S.J., who is socius to the Very Reverend Provincial of the New England Province of the Society of Jesus, and it contains a list of twenty names and twenty subscriptions for his confreres on the Jamaica Missions.

In our prayers for the missions, Jamaica gets a special mention; can you blame us?

Beware of the Cook

THE following, by Paul Jones, is quoted in its entirety from a Philadelphia paper:

A friend of ours who is familiar with such things made an epigrammatic remark the other day. He said, assuming a worldly-wi air, that you should never omit compliment a good cook. "On t other hand," he added, "it is ve dangerous indeed ever to say an thing favorable concerning t operations of an unskilled kitch hand.

"What happens," he continue "is the sort of thing that befell little group of worthy and pio men who live in a Philadelph rectory. Old German prints of t kind people frame and hang their walls often show scenes high life, not to say revelry, religious communities. I do not b lieve they give an accurate pictu of the cheer dispensed by t average parochial housekeeper.

"The food is apt to be nouris ing, I dare say, but the woma who prepares it is usually not cordon bleu. There are very exce lent cooks among them, to be sur I am speaking of the rule, and n the exceptions.

"In the case I am thinking the lady in charge has little imag nation and less ability with eith saucepan or skillet. It would hard to say that anyone of h dishes is either worse or bett than any of the rest. Apparent they are all conspicuous by a co plete lack of flavor and by the u appetizing art with which they a served up nightly to the three u fortunate men whom she has her mercy.

"Even the worst cook may ha redeeming qualities, and it appea that this housekeeper has at lea the merit of meaning well. It this which led to all the trouble

A Clerical Delicacy

"One day she made a rice pu ding for dessert. There was not

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ing distinguished about it. Even for a rice pudding it was distinctly on the pallid and flabby side. But a kindly instinct made one of the curates compliment her on its texture. He meant well, of course; his intention was only to bring a bit of cheer into the cook's life.

"However, that is the risk you run by praising a bad cook. The lady flushed with pleasure; probably never in her life had anybody had a good word to say for any product of her kitchen. Naturally she supposed that somehow or other she had stumbled on the one thing that she could prepare in such a way as to give satisfaction to epicures.

"From that day to this," our friend continued, "she has regarded herself as a past mistress of the pudding au ris. This might not be so bad, but she has also acquired the notion that of all possible delicacies with which she might regale her clerical boarders the rice pudding is the passion of each and every one.

"This has led to a peculiar situation, and one which distresses the conscience of these holy men. Each night, at the end of dinner, the cook appears, bearing one of her masterpieces. She places the dish before the assistant rector, while everybody, I understand, beams and rubs his hands, as if anticipating a treat.

"She then, of course, withdraws to the kitchen again. Each diner glumly scrabbles a little dab of pudding around his dessert plate in order to make everything look plausible, and then the assistant rector arises majestically, takes the dish and empties it out the window.

Pudding On the Roof

"They are in a real dilemma,' our friend concluded. "The thing

has gone on so long that to disillusion the cook is now unthinkable. On the other hand, they are, of course, men who take their ethics very seriously, and there is no denying the fact that they are all more or less living a lie. A white lie, to be sure, but there you are.

"And it all started merely because a young curate passed a kind but ill-chosen compliment. As I say, you should never under any circumstances encourage a bad cook. It can lead only to trouble.

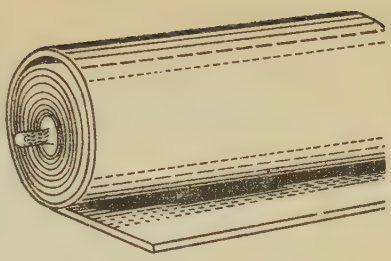
"I may add," he said, "that the window out of which they throw all these rice puddings looks over the roof of an attached garage. I imagine that fifty years from now the scientific blokes are going to be sorely puzzled to explain a rice pudding mine found on a gravel roof."

Correspondence

Catholic Books by Mail

Editor:

More than anyone else, we priests, I think, realize the great harm done by wrong reading. Vigorously we lash against this evil from the pulpit and, as occasion warrants it, advise our penitents about its dangers. Both from the pulpit and in the confessional, as well as in classrooms and meetings of our parish societies, we urge our people to read Catholic literature or, at least, books which are not hostile to faith or morality. Our people agree with us but all too often they are not in position to buy any amount of good books when they must pay $2.50, $3.00, $4.00 or more for each one. The proposition proves too expensive and if they have not the good fortune to be dwelling in a parish,



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Yours sincerely in Christ,
Denis A. Hayes
St. Joseph's Rectory
Paterson, New Jersey

Paging the Jesuits

Editor:

THERE are three spiritual books in my library which I value very highly, with which I would not part for all the gold in the world. They are: "Meditationes Sacerdotales," (clero tum regulari tum saeculari accommodatae), auctore F. X. Schouppe, S.J., Parisiis,

Correspondence

1884; "Sacerdos Rite Instructus Piis Exercitationibus Menstruae Recollectionis," auctore P. Adulpho Petit, S.J., Brugis, 1900; and "Manuale Sacerdotum," auctore P. J. Schneider, Coloniae, 1881.

Judging from the dates of publication, some one may think that I am a golden jubilarian, but on the contrary, I was ordained only fifteen years ago; and still these books of an older generation appeal to me. I am certain that they would appeal to any priest, even the newly ordained priest of 1947, if he had the opportunity of becoming acquainted with them.

What amazes me is that a new edition of these wonderful works is not brought out. Is there no Jesuit in the country, or in the world for that matter, sufficiently interested to prepare a new edition of his confreres' works, which were so helpful to priests of a bygone generation? Hoping and praying that some good Jesuit Father (or Fathers) will have the time and inspiration to re-edit these wonderful works, I remain,

Sincerely yours in Christ,
Presbyter Saecularis
Chicago, Illinois

Fratres In Unum

Editor:

WITH all the pressing problems facing the Church today my difficulty is indeed trivial, but I thought I'd write about it anyway.

My difficulty is loneliness. I had heard that the priest's life was a lonely one, but I thought my love of reading would carry me through. But I'm finding after a few years in the priesthood that this is not enough. You need a good deal of priestly companionship, too. I

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Correspondence

strive for this companionship, but seldom obtain it. I'm usually by myself.

On my day off, my priestly acquaintances have their own little orbit of friends in which they move, and it is hard to get into this orbit.

My humble suggestion: let priests in their charity try frequently to include someone from outside their group when they plan a day's outing. The presence of such a priest would not, I trust, spoil their outing, and it would mean a lot toward keeping a fellow-priest in a happy frame of mind, the better to do his all-important work.

Sincerely in Christ,
A Lonely Priest

Stipends for German Priests

Editor:

SINCE our return from Germany, we too have been sending Mass stipends to known priests in the area of the deanery of Nuernberg. We started with those who had been so helpful to us in arranging parish schedules to allow us proper time to gather our troops and the many civilians who came on for the trials there. Now without much thought of enlarging the project, our list numbers 22 priests to whom we have sent at least three CARE packages.

The Catholic chaplain now occupying our old office in the center of Nuernberg, Father Konieczny, has been very helpful in explaining our plan of ten Masses for every CARE package, and the results are gratifying—to the recipients and to us who have a feeling for them.

Correspondence

We asked for a list of 100 priests willing to accept Mass intentions in this way, and we are convinced that God will provide the means to send at least one package of food to every one of them. We need just the assurance that the obligation will be assumed, so our list could be added too on this side as well.

As we read the thank-you letter from Frankfurt sent on the receipt of breviaries, we could not help thinking that the many (oh, so very many) priests who bought and received new cheap sets from Regensberg through Chaplains, should be among the first to send at least an old set back now that we realize the shortage. While we were there and saw the great seizing of opportunity to get something useful to send home at practically no cost (we are sure the early ones even used captured German marks to pay for them), we considered it a refinement of the well known looting process however veiled as 'honest graft.' But that's of another day; now they will welcome the return of used ones.

"Sit Caritas Christi vinculum reconciliandi mundum!" is a typical expression of thanks and a brotherly reminder of duty.

Sincerely in Christ,
Richard B. Lavelle
St. James Pro-Cathedral Rectory
Cathedral Place
Brooklyn 1, New York

Bishop Thanks You

Editor:

THROUGH The Priest I should like to express my deep appreciation of the many Mass intentions that were sent in order to give aid to needy German priests.

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Correspondence

Mass stipends have made it possible to send 1951 CARE Parcels to them within recent months. For the most part they have gone to priests in the Russian Zone. They stand most in need of help and encouragement.

We now have a record of 2,226 expellee priests. With few exceptions they were deported with no more than the clothes they wore and the shoes on their feet. They request me to express to their fellow priests in the United States warmest gratitude for the charity that has been shown them.

For your helpful cooperation, Your Excellency, I am profoundly grateful. With every good wish for God's blessing, I am

Yours very sincerely

✠ A. J. Muench
Bishop of Fargo
Apostolic Visitator
in Germany

PS: Mass offerings and alms may be sent to the Very Rev. Howard Smith, Vicar General, Box 1750, Fargo, North Dak.

Day of Penance

Editor:

ONE of the conditions for the fulfillment of the promises of Our Lady of Fatima against Communism, is penance.

Why not then, let the President's "Meatless Tuesday" become the Catholics' "Day of Penance," which, with their Rosaries, might be offered to Our Lady of Fatima for the salvation of Russia and the overthrow of Communism.

And if the good pastors would urge this for their flocks, and it would become somewhat of a crusade, who knows but what it

Correspondence

might hasten the day of Our Lady's intervention?

Maybe in our hesitancy to adopt the "penance" angle of this devotion, Our Lady of Fatima is now helping us by occasioning "Meatless Tuesdays" for us. Who knows?

Sincerely yours in Xto.,
A. H. Hoenemeyer, S.J.

Impostor Jailed

Editor:

THANKS to The Priest for a valuable 'tip.' The imposter priest, Louis Pageau, came here to St. Benedict's Church last week, October 29th. He pretended to say Mass and then came to the rectory for breakfast and a friendly chat. Just before leaving he asked for some Mass intentions.

A few days later, The Priest arrived. Yesterday the police were notified and this morning I was called to the police headquarters. Louis Pageau was in jail.

I asked him in the presence of the detectives, "Are you a priest?" He answered, "No, Father."

Sincerely yours in Christ,
Gabriel Verkamp, O.S.B.

St. Benedict's Rectory
Evansville 14, Indiana

Another View

Editor:

THE undersigned has read and studied carefully the article by Col.-Chaplain Stanley Reilly appearing in the April, 1947, issue of The Priest and entitled, "The Priest in the Regular Army." That

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article breathes the spirit of a true missionary imbued with zeal for the good of human souls. Any one who is not in sympathy with the spirit of that article; well, it would be hard to understand how such a person could be called a true disciple of the Nazarene. The Nazarene went about among all classes of people "doing good." He was even accused of consorting with sinners. The boys in the army may not be, are not all saints—maybe none of them are. Perhaps, they may be all sinners—just as most of the rest of us are. Nevertheless, they all have souls to save.

It is true that the priest's place is in the chapel, in the confessional, at the Communion rail, by the altar, and he should have his breviary in his hand; but not semper and pro semper: he should be out on the "battle field" when duty calls him to be there, which means a great deal of the time. As for his attending banquets, or dinners, or whatever you wish to call them, Jesus Christ seems to have done such things.

This writer holds no brief for Father Reilly, but, judging him by his article, his thirteen years in the army seem to have caused him to cast off all stagnation of the intellect and to catch up with the ideal of his calling. If a priest cannot go out into the world without becoming contaminated by the world while laboring among sinners for the good of human souls, then he should never have entered the priesthood.

The undersigned was never a chaplain in the army: his life has been cast along other, easier and more comfortable lines. Still, he has never had anything except the greatest of admiration for the courageous spirit prompting those who have taken up the work. No doubt—and the same may be said of the rest of us—their work may be open to charitable criticism. An honest and constructive criticism is always in order; but a carping criticism, misinterpreting, distorting the meaning of what one may say, or do, is always out of order. It savors too much of the tincture of jealousy, because some one else has accomplished some good which another may not have accomplished, or may even have accomplished at other times, at other places.

Concluding, it may be truthfully said that the foregoing has not been written sarcastically, or in any spirit of acrimony. Should it be deemed otherwise by anyone who might feel called upon to castigate me, the field is open: no

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reply will be made. For reply, the foregoing may be re-read.

Sincerely yours,
W. J. Baxter
603 Pleasant St.
Rockwell City, Iowa

Kyrie Eleison

Editor:

I have noticed that in many parts of our country the mispronunciation of one of the most beautiful mass-prayers is becoming more and more widespread; hence, the enclosed note **Orate Sapienter.** I would appreciate your finding a place for it in **The Priest.**

Orate Sapienter!

The shortest and most touching prayer of the Mass is the ninefold plea for mercy, the **Kyrie eleison.** It is a profession of faith in the Holy Trinity by its threefold invocation of each Divine Person. Already in the Old Testament, we find the identical formula; thus, Isaias 32, 2. It is a frequent prayer in the New Testament, the most dramatic being that of the Blind Man of Jericho, Mt. 20, 30. The **Kyrie eleison** is the only portion of the daily Mass in Greek; it was probably brought into the Roman Liturgy from the Antiochian. (So, J. Brinktrine, **Die Heilige Messe,** page 62.)

The Priest, in saying Mass and reciting the Breviary, utters this prayer thousands of times a year; altar boys, choirs, congregations, usually pattern their pronunciation after his. Is it too much to hope that the day is not far distant when this prayer will be pronounced correctly? One hears more and more frequently **Kyrie elison!** (i as I) This is incorrect, whether **eleison** be pronounced as Greek or Latin.

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Attention Mr. L. B. Dolan

(This advertisement has ecclesiastical approval)

Eleison has no ei-diphthong in the original Greek, as some "mispronouncers" seem to think! The "e's" should be pronounced very much the same as "a" in bakery. One may argue that the word has been as fully taken over into Latin as sine die or menu into English, and hence should be pronounced as any other Latin word; very well, "ei" in Latin is to be pronounced as "ei" in the English word eight; confer any Latin Grammar.

E. J. Burrus, S.J.
St. Charles College
Grand Coteau, Louisiana

Why Not Family Mass?

Editor:

WILL someone pause with me to lament the present practice in city parishes of segregating members according to age, sex, or state in life, rather than according to the divinely ordained unit of society—the family?

We have the Children's Mass, the Young Ladies' Sodality, the Men's Communion Sunday, the Married Ladies' Mission, etc.

It would seem that a planned effort is made to divide the family in its most important act of living, the worship of God.

Nor does it stop here. The same pattern is followed in the social life of the parish. Observe the Young People's Sunday Night Dances, the Old People's Picnics, the Cooking School Sessions for the Ladies, the Holy Name Society's Stag Parties.

Rare indeed is the social function planned for the families of the parish. Have our priests been so influenced by the times that they consider the old too boring for the young or the children too bothersome for their parents?

Why wring our hands at the condition of the modern family? Since the powers of darkness make this the target, why not establish our defense around the Catholic family?

Could there be a better beginning than in bringing the families of our parishes to Mass together on a regular Family Communion Sunday?

L. D.
Chicago, Illinois

Profiteering on Religious Goods

Editor:

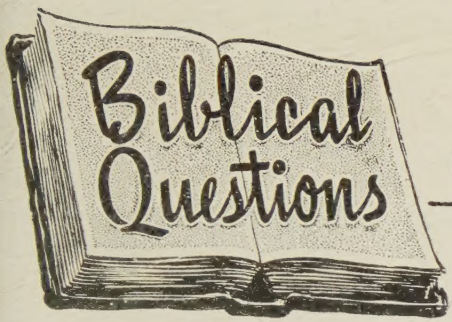
The clarion call today is for "buyers' strikes" as a last frantic effort to stave off the impending economic collapse.

Religious institutions and buyers should have initiated something along this line years ago as regards religious goods.

A woman from New York writes me that she frantically scurried from one emporium to another seeking a cassock and surplice for her son, about to enter the junior seminary. The prices took her breath away! About this time a friend of hers introduced her to a merchant, not of the household of the Faith, who offered her the article in question at one-half the price, "as a personal favor." Upon enquiring what he was doing in this business, he said, "About the only reason I can think of is that there is 150% profit in this line!"

I've seen Mexicans making the small round baskets (used in churches to hold the Sunday collections), for five cents apiece. They are sold at religious stores for $3.00 apiece.

Sincerely,
Sacerdos



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